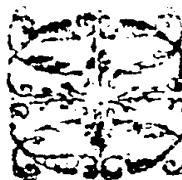


THE
HISTORIE
OF THE CHVRCH OF
ENGLAND.

COMPILED BY VENERABLE BEDE
ENGLISMAN.

*Translated out of Latin, into English,
by THOMAS STAPLETON
Doctor in Diuinitie.*

You being sometimes strangers and enemies in
vnderstanding &c. He hath now reconciled in the
body of his flesh thorough death &c. If yet yee con-
tinue grounded and stedfast in the faith, and be not
moued away from the hope of the gospell, which
yee haue heard, which hath bene preached amonge
all creatures vnder heauen. *Colos. 1.*



A T S. OMERS.

For John Heigham, with per-
mission of Superiors.

Anno 1626.

3



TO THE RIGHT EXCELLENT AND MOST GRATIOVSE PRINCESSE, by the grace of God Elizabeth Queene of England, France and Ireland, Defender of the Faith.

 **A** T THE minde of man
(most gratiouſe Soue-
rain) in respect of which
we are made after the
Image of the Highest, excelled not
in passing degrees, the lufe of mor-
tall flesh, by meanes whereof it vt-
tereth its naturall functions; if the
qualities of the one, surmounted
not infinitely the conditions of the
other, neither should it seeme worth
the while to ſet penne to paper for
defence of true religion, in theſe
perilous times of ſchisme and here-

A **a** **f**
fy,

sy, neither would it be fitting for one of my calling, to commend such labours to the vewe of your Maiestie. For, as in the writting I haue good cause to remember, that *Truth purchaseth hatred*, so in the commending of the same, I can not forget, that a younge scholer and base subiect, attempteth to talke with a right mightie Princesse & his learned Souerain. Notwithstanding, considering the inwarde man and better portion of my selfe, I haue to comfort me both in the one, & in the other. In the one, in respect of the profit which may arise hereby to the deceiued consciences of my dere coûtrymē, your Highnes subiectes, my regard to Gods honour and zeale to the truth doe make me lesse to feare the displeasure that may ensue. In the other your Highnes moste gratiouse Clemencie and knownen good affection to be enformed of the truth, enbol-

deneth

deneth me to present particularly to your most Royall Maiestie, that which I publish to the whole Realmes commodity. For as that which the body receiueth, the head first veweth and considereth so thought I most conuenient that the generall history of the realme of England, shoulde first be commended to the Princely head and Souerain gouernour of the same. Againe, the historie in Latin being dedicated by the Author to a Kinge of this realme, one of your most Noble progenitours, it seemed no lesse then dutie, that the translation and new publishing of it, ought to come forth vnder your Highnes protection, succeeding in the Imperiall Crowne of the same.

The matter of the Historie is such, that if it may stand with your Maiesties pleasure, to vewe and consider the same in whole or in part,

your Highnes shall clerely see, as well the misse informations of a few for displacing the auncient and right Christian faith, as also the way and meane of a speedy redresse that may be had for the same, to the quietnesse of the greater part of your Maiesties most loyal and lowly subiectes cōsciences. In this history it shall appeare, in what faith your noble Realme was christened, and hath almost these thousand yeares continewed, to the glory of God, the enriching of the crowne, and great welth and quiet of the realme. In this History your Highnes shall see, in how many and weighty poin-
tes, the pretended reformers of the church in your Graces dominions, haue departed frō the patern of that sounde and catholike faith, planted first among Englishmen by holy S. Augustin our Apostle, and his ver-
tuous company, described truly and

fin-

sincerely by Venerable Bede, so cal-
led in all Christendome, for his pas-
sing vertues and rare learninge, the
Author of this History. And to
the intent your Highnes intention
bent to weightier considerations &
affaires, may spende no longe time
in espying out the particulars, I
haue gathered out of the whole Hi-
story, a number of diuersities be-
tweene the pretended religion of
Protestants, and the primitiue faith
of the english church, and haue an-
nexed them streight ioyning to this
our simple preface. Maie it please
your most gratiouse Highnes to take
a short vew of it, and for more am-
ple intelligence of euery particular
(if it shall so like your Highnesse) to
haue recourse to the booke & chap-
ter quoted.

Beside the whole history of ho-
ly and learned S. Bede, I haue pub-
lished a short and necessarie dis-

course to meet with the only argument of such as will pronounce this whole booke to be but a fardle of papistry, a witness of corrupted doctrine, a testimony of that age & time which they haue alreadie condemned for the time of no true Christianity at all; of such I say, as haue altered the faith we were first Christened in, cōdemning our dere forefathers of almost these thousand yeares, the Christian inhabitannts of your Graces dominions. This I haue done principally in two partes. In the first, by expresse testimonies of holy Scriptures, the Psalmes, the Prophets, and the new Testament: by remouining the obiectiōs of the aduersaries taken out of holy Scripture: by the glorious successe of these later 900. yeares in multiplyinge the faith of Christ through the worlde: Last of all, by cleere and euident reasons I haue proued,

proued, that the faith of vs Englishmen all these nine hundred yeares, coulde not possibly be a corrupted faith, trained vp in superstitions, blindnesse & Idolatry, as it is falsely and wickedly surmised of many, but that it is the true and right Christianity, no lesse thē the first six hūdred yeares & immediat succession of the Apostles. In the second part, where we gather a number of differēces in doctrine, in ecclesiastical gouerne-
ment, in the order & maner of pro-
ceeding in the course & consequen-
ces of both religions, that first plan-
ted among vs and so many hundred
yeares continewēd, and this present-
lie preached and pretended, I haue
shewed by the testimonies of the
most auncient and approued Fa-
thers, of the Councils and histo-
riās of that time, that in all such dif-
ferences our faith first planted and
hitherto continewēd amonge vs,
agreeth

agreeth & concurreth with the practise and beleefe of the first six hundred yeares, the time approued by al mens consent for the right and pure Christianitie. If it may stande with your Maiesties pleasure, to weigh this double truth so clerelie proued, first out of Gods holie worde & euident reason, then out of the assured practise of the primitiue churche, your Grace shall quickelie see a ready redresse of present schismes, a compendious quieting of troubled consciences, an open pathe to returne to the faith, without which is no saluation. As we knowe right well, the meaning of your gratiouse Highnes to be already seriouslie bēt to haue the truth tried, and to be sincerelie published through all your Graces dominions, so to the ende that this godlie zeale may in your Maiesties most Princelie hart the morē be kindled and confirmed,

most

most humblie and lowlie I beseeche the same, to beholde a fewe examples of the most puissant Princes that haue bene in Christendome, which in that singular vertue haue principally excelled.

At what time Princes and Emperours (hauinge certaine hundred yeares fought & striued all in vaine against the light of the ghospell and publishinge of Christian religion) began at length them selues to take the sweete yooke of Christ, to submitt their Sceptres to his holie Crosse, and ioyning deuoute humilitie with worldlie policie, began to procure their soules helth, and to prouide for the worlde to come, then the prophecie of Esaie was in them fulfilled, saying to the church of Christ. *Reholde I will stretche out mine hande to the gentils; and sett vp my token to the people. They shall bringe thee thy sonnes in their lappes, and*

and carry their daughters vnto thee vpon their shoulders. For Kinges shall be thy nursing Fathers, and Queenes shall be thy nursing mothers. They shall fall downne before thee: &c. Then their chiefe endeuors and principall care hath bene, to maintaine the only Catholike faith in their dominions, and to chase estesoones all schismes and heresies that from time to time sprāge vp amonge them. Constantin the great (worthely so called for sondry respects) the Arrian heresy arising vnder him, laboured by all meanes possible and seemely to his princelie vocation, to quenche the same. For this purpose, first he directed that learned & vertuous Father Osius Bishop of Corduba in Spayne to the churches of Ægypt, where the terrible tragedy of that hainous heresie beganne, with his letters of exhortation to reconcile them againe, which were diuided in mat-

Niceph.
lib. 2. cap.
12.

ters

ters of the faith. He wrote also to Arrius him selfe, and Alexander the Bishoppes of Alexandria, persuading with them to come to agreement and accorde. After (all this suffising not) at the motion and order of the vertuous Bishops of that time, and by their ordinarie meanes, he caused the truth of the controuersie to be inquired, examined, and discussed in a full and generall Councell helde at Nice, where he presented him selfe, bearing the charges of the Bishops that dwelled farre off. After this councell accordinge to the determination of those holy Fathers, for quieting the church, he banished Arrius, Theognis, Eusebius of Nicomedia, and other masters of that seete. He talked also and commoned with Acesius a Bishop of the Nouatians, labouring to winne him againe to the Catholique church. Being troubled

also

In prefat.
Nic. Con.

Nicep. lib.
8. cap. 14.

also with Donatus and his complices breeding then a new secte in Christes Church, against Cæcilianus their lawfull Bishop, he wrote vnto Melciades then Pope of Rome to decide the matter, and directed a commission out of his owne Courte
 Idem li. 7.
 cap. 41. for the better expedition of the same. Thus laboured that vertuous and Christian Emperour Constantin the great, to maintaine the vnitie of Christes Church, and to abolish all heresies in the Prouinces of the whole worlde the subiect vnto him. This glasse he lefte to his posteritie other Christian Princes, to looke vpon.

Hiſt. iii.
 part. libr.
 3. c. 13. Valentian the first, the next Catholike Emperour of any continuance after Constantin, so earnestlie tended the Catholique religion, that when Valens his brother, the Arrian Emperour of the East, demaunded aide of him against

gainſt the Gothes, then breaking in to the Romain Empire, he anſwered, that being an heretike, it could not ſtande with his conſcience and religion for to helpe him: fearing worthely the checke that God 2. pat. 12.
 & 13. by the mouth of Iehu gaue to Iosaphat Kinge of Iuda, for aiding the Apostata & Idolater, Achab, Kinge of Iſraell. Theodosius ſuccellour of Valens in the East, called alſo the great for his worthie and princelie qualities, for the maintenaunce of the Catholique faith of Christes Church, published an edict againſt the Arrians and the Manichees, whereby he embarred them all manner of assemblies, preaching or teaching, banished them out of cities and places of reſorte, commaunding alſo no man ſhould compagnie with them. Againe the ſame Emperour after much diſputations and conſences had with the Arrians, per- ceauing

L. Omnes
 Veitæ
 Cod. de
 he. & ma-
 nich.

ceauing at length by the aduise of Sisinnius, they agreed not amonge them selues, nor approued the learned writers in Christes Church before their time (both which great faultes are euident in the principall promoters of this new pretended religion) vtterlie to extinguish all heresie , and for a finall extirpinge of schisme, he with Gratian commaunded expresselie , that such doctrine and religion only should take place, as Damasus, then Pope of Rome, taught and allowed.

Socrates
lib. 5. c. 19
Sozome-
rus lib. 1.
cap. 17.

Honorius and Arcadius sonnes to Theodosius, folowed the godly steppes of the vertuous Prince their Father . Thereupon Arcadius by the stoute aduise of Chrisostome, would not graunt to Gainas a famous Scithian capteine vnder him, one poore corner in all the east to practise his Arian profession in. Honorius likewise, hauing information

of

of the horible scismes of the Donatists in Africk , directed in comission therer, Marcellinus to be present at a generall assembly in Carthage of the Catholike bishops and the Donatists, as it appeareth by the conferéce of that ^{Tom. 22} assembly , yet extant in the workes of of Saint Augustin.

How diligent Theodosius the second, next successor to the forsaid Emperor , was in extirpating the heresy of Nestorius, and in setting forth the right doctrin touching the Godhead of the holy Ghost,against Macedonius and his scholers ,the writings of Cyrus ad Reginas, and to Theodosius him selfe do euidently declare:

After these Marcianus the Emperor with that virtuous princes Pulcheria, laboured diligently to extinguish the heresie of Eutiches, as it may appeare by sundry epistles of learned Leo, then Pope of Rome, soliciting often the Emperour thereto : and

B

by

Niceph.
lib. 17. c. 2

Cap. 9.

Cap. 27.

De bello
Vandalico
lib. 4.

by the actes of the fourth generall councell of Chalcedon. Which not long after him Iustinus the Emperour , with such Christian zeale defended , that he caused Seuerus the schismaticall bishop of Antioch , to haue his young cut out, for the daily blasphemies he vttered against that councell. Iustinian also his successour caused al the hereticall bookes, and writtinges of the saied Seuerus and other to be burned, and made it death to any that kept or vsed, any such books. The Christian zeale of this Emperour toward the maintenaunce of Christian religio, is declared in the fist generall councel kept at Constantinople against sundry heresies. Procopius commending the earnest and vertuous zeale of this Emperour wri-
teth, that he would neuer admit Gelimierius a valiaūt Captain & one that had done him noble seruice, ioyning with Belisarius in the warres against the

the Wandals , vnto the order of his Nobilitie , because he was infected with the Arrian heresie.

Such hath alwaies bene (most gratiouse Soueraine) the vertuous zeale of the wiest and most politique Princes to extirpat heresies and false religion out of their dominiōs, knowing right wel that none are better subiects to the Prince , then such as most deuoutly serue almighty God. And againe, that nothing more highly pleaseth God , then that a Prince do further and set forth, the true seruice & worshiping of him. Such an one was Kinge Dauid , of whom therfore God said. *I haue found Dauid a man according to my harts desire.* And these Emperors here specified, as they most tēdred the setting forth of true religion , and abolishment of the false , so prospered they most of al other in worldly respects. For as vnder Constantin the great, first by vs mentioned, the Em-

pire most florished, and was the first placed in the East, the cyte of Byzâce being then magnificêtly enlarged, & called Constantinople of that most mighty Emperours name, as he had diuers & most glorious conquests against the tyrans Maxentius, Licinius & other forrain barbarous enemies, so (to let passe the other) Iustinian the last of vs mentioned was he that most gloriously restored again the Maiesty of the Romain empire, then allmost fallé flat downe, chasing the Vandals out of Afrike, cleering Italy and the west empire of the Gothes, extinguishing vtterly the Hunes in Grece, and hauing most noble victories against the Persians.

Lõge it were particularly to discourse vpon the Princes of euery singular prouince in Christendom, and to notifie vnto your highnes, the zeale, diligence, and endeour of eche one in extirpating heresy and schismes. Yet to the entent it may appeare that the

Procopius
lib. 1. 2. 3.
& 4.

one Imperiall Crowne of Christendom being parted in to feuerall realmes and dominions, the zeale of eche one in the particular prouinces, was no lesse to maintaine the vnity of Christes church, then when the whole was vnder the monarchie of one Empire: May it please your most gracious highnes to call to remembraunce, that this Christian and godly zeale hath bene in the princes of seuerall countries so glorious and eminent, that in respect of the same, most honourable titles haue ben appropriated to the royll Crownes of such personnages.

To the Imperial Crowne of your Maiesty, the Noble and glorious title of defender of the faith, hath bene of late yeares annexed, and perpetually geuen by the see Apostolique, for the most godly and lerned worke of your Highnes moste noble progenitor Harry the Eight,

in defence of the seuen holy Sacra-
ments of Christes church (of which
the scholers of Geneua haue takena-
way fiue) and against the wicked he-
resies of that lewde Apostata Martyn
Luther. To the crowne of Spayne, for
the great zeale of kinge Alphonsus in
extirping the Arrian heresy , aboue
800, yeares past, the title of Catholi-
ke was annexed , & cōtinueth yet hi-
therto vnblemished. To the crowne
of the frenche kinge, for the passing
zeale of those princes (namely of
Clouis the first Christian kinge, of
Charlemain , of Philippe surnamed
Auguste) in extirping heresies from
time to time out of their dominions,
the title of most Christian , hath also
ben appropriated , from the time of
Pipin and Charlemaign his Sonne hi-
ther to.

Though I abstaine (to auoide pro-
lixitie) the farder recitall of particu-
lar Princes , yet may it please your
most

Michael
Ritius Nea
politanus.

most excellent Maiesty fauorably to
attend to one or two examples more,
for the extirping of the heresies of
John Wicleff and the Bohemians, contai-
ning in many pointes the doctrine
now preached, for the very true world
of God.

In the history of Polidore we read
of that Noble prince , and of most
worthy memory Henry the fifte,
one of your highnes most noble
lineall progenitours , that hauing
called a Parliament , and decreed
therein a voyage into Fraunce for
recouery of his right , the mony be-
ing gathered , souldiars pressed , all
thinges prepared for that enterprise,
yet the generall councell of Constan-
ce beinge then appointed, he stayed
his priuat quarell for Gods cause , di-
rected his legats vnto the Councell ,
expected the end thereof, and in the
meane while appeased the rebellion
of John Oldecastle , labouring by
force

force and disobedience against his Souerain (as the new Wiclifs do presently in Fraunce and Scotland, to main-taine the heresy of Wicliff, and pronounced traitours al the adherents of that wicked sect. By this speedy diligence of that gratiouſ Prince, both that heresy was then quailed in your Highnes dominions, and (as Polidore noteth) the Noble victories of that valiaunt prince ensued: God vndoubtedly prospering his affaires, who had preferred the quarell of him, before his owne prepared voi-ge.

*Eromerus
epist. ad
Ioceres
poloniae.*

It is now a hundred yeaſes and more, ſince the time that the kingdome of Berneland, being greuously mangled and almost destroyed with ciuil ſedition, through the ſchismes and heresies planted there by the ſame Wicliff and Husſe, was offred of the people it ſelſe to the king of Poole Vladislaus, to haue and rule it

as

as his owne, ſetting amōg them ſome quiet order of gouernement. But bi-cause of the heresies the preuailing, it was of that vertuous Prince vterly re-fused: Yea warre also was threatened vntelleſſe they agreed, and reconciled them ſelues to the Catholike church.

If it may like your moſt exel-lent Highnes, after the patern and examples of theſe moſt puissant and vertuous Princes, to proceede in your moſt gratiouſ meaning to the publishing of the true Christian faith (which is but one, and not new) through your graces dominions, as all Christendome hartely wiſheth, the vew and conſideration of this preſent history, a worthy and moſt authenticall witneſſe of the firſt and true Christian faith, planted in your Graces dominions, with that which is annexed to proue it a right and vncorrupteſſe faith, ſhall not a little (I truſt in God, in

in whose hands the hartes of Princes are) moue and farder your highnes vertuous intent, to the speedy atchieuing of that it desireth. For faith being one (as the Apostle expressely sayeth) that one faith being proued to be the same which was first grafted in the harts of englishmen, and the many faithes of protestants being found different from the same, in more then fourty cleare differences gathered out of this present history (which reporteth not all, but a few by occasion) it must remaine vndoubted, the pretended faith of Protestants to be but a bastard slippe proceeding of an other stocke (as partly of old renewed heresies, partly of new forged interpretations vpon the written text of Gods word) and therefore not to be rooted in your graces dominions, lest in time, as heresies haue done in Grece and Afrike, it ouergrowe the true braunches in the naturall tree, consume

sume the springe of true Christi-
nity and suck out the ioyse of al right
religion: leauing to the realme the
barke and rine only, to be called
Christians. Which lamentable case
the more euery Christian hart abhor-
reth, and your highnes most gracious
meaning especialy detesteth, the more
it is of vs your highnes most lowly &
loyall subiectes to be wished and dai-
ly to be prayed for, at the dreadfull
throne of Gods deepe mercy, that it
may please his goodnesse so to direct
the harte of your highnes, so to in-
spire with his heauely grace the most
gracious meaning of your Maiestie,
that it may wholie and perfectlie be
bent to the restoring of the one Ca-
tholike & Apostolicall faith of Chri-
tendom, to the extirping of schisme
and heresie, and to the publishing of
Gods true seruice. Al to the honour
of almighty God, to the contention
of your Maiesties pleasure, and to the
welth

welth of your graces dominions.
The which God of his tendre mercy
through the merites of his deare Son,
and intercession of all the blessed
Saints in heauen, graunt.

Your Highnes most low-
ly subiect, and bounden
oratour, T. S.

DIFFE-



29
DIFFERENCES BETWEEN
THE PRIMITIVE FAITH OF
England, continewed almost these
thousand yeres, and the late preten-
sed faith of Protestants: gathered
out of the History of the churche of
England, compiled by venerable
Bede an Enhlish man, aboue eight
hundred yeares past.

Because if the faith first planted amone vs
englishmen, was no right Christian faith at
all, then Protestants (if their faith be right)
are now the Apostles of England, let vs con-
sider what Apostolicall markes we finde in our first
preachers, wanting in Protestants.

1. S. Augustin our Apostle, shewed Signum A-
postolatus sui in omni patientia in signis & pro-
digiis: the token of his Apostleship in all patience, in
signes and miracles, as S. Paule writeth of himselfe
to the Corinthians, whose Apostle also he was. And of
such miracles wrought by our Apostle S. Augustin, and
how Ethelbert the first Christian King of englishmen,
was thereby induced to the faith, the first booke, the
36. and the 31. chapters. Item the second booke,
the second chapter do evidently testifie. Miracles in
confirmation of their doctrine protestants haue as yet
wrought none.

2. Cor. 12

Act. 4.

Credentium erat cor vnum & anima vna. The multitude of them that beleued, were of one harte and of one minde. How much our Apostles rendred this vni-
ty, it may appeare in the second booke, the 2. Chapter, Where they labour to reduce the olde Brittons, to the vni-
ty of Christes Church. Nothing is more notorious in Protestants, then their infamous dissencion.

Iohn. 20.

3. Our Apostles and first preachers, were sent by an ordinary vocation, as Christ was sent of his Father, and of him the Apostles. The historie reporteth their vocation in the first book, the 23. chap. Protestants haue first preached their doctrine without vocation or sending at all, such as the church of Christ requireth, as it is other where at large proued.

Act. 5.

4. If this enterprise be of men, sayed Gamaliel of the Apostles preaching, it shall perish, but if it be of God, it shall not perish. Our faith of England hath continued 900. yeres and vpward. The Protestants faith is already chaunged from Lutheran to sacramentary, in the compasse of lesse then 20. yeres, and their primitiue faith is loste, Luther being now accompted a very papist.

Heb. 11.
Rom. 1.

5. S. Paul sayeth. Fides sperandarum substantia rerum. Faith is the grounde or substaunce of thinges to hoped for. And againe, that the iust man liueth by his faith. Such faith putteth thinges, by the belefe and practise whereof we may be saued. Such a faith our Apostles taught vs. Our Crede, our Sacraments, our lawes and ecclesiasticall Canons receaued of them do witness. The faith of Protestants is (as I may so saye) ablatum substantia rerum. A substance or masse of things taken away & denied. It is a negative religion, it hath no affirmative doctrine, but that which catholikes had before. All that is their own, is but the deniali of ours. This otherwher is proued, and may also pre-
sently

sently appeere by the differences which folow in doc-
trin betwene them and vs.

Differences in Doctrine.

6. Our Apostles saied masse. In the first book, the 25. Chap. it is mentioned. Item of their successours in the fourth book the 14. and 22. chap. Nothing is more horrible in the sight of protestants then the Masse.

7. In the Masse is an exterrnall sacrifice offred to God the Father, the blessed body and bloud of Christ him selfe. In the fifte booke the 22. chap. this doctrine is ex-
pressely reported. This semeth an extreme blasphemy to Protestants.

8. This sacrifice is taught to be propitiatory, in the 4. booke, the 22. chap. Protestants abhorre utterly such doctrine.

9. Of confession of sinnes made to the priest, the fourth booke doth witness in the 25. chap. and 27 chap. This sacrament in the faith of Protestants of our coun-
try, is abolished.

10. Satisfaction, and penaunce for sinne enioyned, appereth in the fourth booke the 25. chap also: which in like maner the court of Protestants admitteth not.

11. Merit of good workes in the history is estesoones justified. In the 4. booke the 14. and 15. chap. This doc-
trine semeth to Protestants prejudiciale as they say, to Gods glory, but in deede to their licentious liberty.

12. Intercession of Saints Protestants abhore. The practise therof appeareth in this history in the first booke the 20. chapter, before we had the faith, and in the 4. booke the 24. chap. after the faith receaued.

13. The clergy of our primitive church after holy or-
ders taken, doe not mary. In the first booke the 27. chap. Now both after holy orders, and yeres to the con-
trary a

mary priestes do mary.

14. In our primitiue church the vow of chastitie both of men, and women was thought godly & practised. See the history the 3. book the 8. and 27. chap. the 4. booke the 23. chap. and in many other places. Such vovles now are broken, are esteemed damnable, are not so much as allowed in such as would embrace that perfection commended in the gospell, and vniuersally practised in the primitiue church of the first 5. hundred yeares.

15. Such monkes and virgins liued in cloister, in obedience, in pouerty. It appeareth through out all the three last booke of the history. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All such cloysters and orders, the religion of Protestants hath overthrowen, as a state damnable and wicked.

16. Prayer for the dead, dirige ouer night, & Mass of Requiem on the morning, was an accoustomed matter in our primitiue church. Witnesseth this history the 3. booke and 2. chap. Item the 4. booke the 21. chap. This devotion the sober faith of Protestants, esteemeth as abomination before god.

17. Reservation of the blessed Sacrament thought no superstition in our primitiue church, or profanation of the sacrament lib. 4. cap. 24.

18. Howseling before death vsed as necessary for all true christians. As the practise specified in this history witnesseth lib. 4. cap. 24. Protestants vnder pretence of a communion, do wickedly bereave christian folke thereof.

19. Consecrating of Monkes and Nunneres by the bands of bishops, a practised solemnity in our primitiue church. It appeareth in the 4. booke the 19. and 23 chap. Protestants by the liberty of their gospell laugh & scorne thereat.

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20. Commemoration of Sainetes at Massetime. In the fourch booke the 14. and 18. chapters. In the communion of Protestants such commemorations are excluded as superstitious and vnlauffull.

21. Pilgrimage to holy places, especially to Rome a much vounted matter of al estates of our countre in our primitiue church, the history witnesseth in the 4. book the 3. and 23. chapter. Item in the 5. booke, the 7. chap. Nothing soundeth more prophane or barbarous in the religious eares of Protestants then such devotion.

22. Of relikes of holy men, of the reuerence vsed to wardes them, and of miracles wrought by them the history is full. Namely the first booke the 29. chap. the 3. booke the 29. the 4. booke, the 6. cap. Nothings is more vile in the sight of protestants, then such reuerence of Christians.

23. Blessing with the signe of the Crosse, accompted no superstition, but practised for godly and good, in our primitiue church, witnesseth the history in the 4. booke the 24. chapter: and in the 5. booke the 4. chapter. In the deuotion of Protestants it is esteemed for magick.

24. Solemnities of Christian buriall protestants despise and sett light by, terming it a vaine of gentility or heathen superstition. The deuotion of our primitiue church was to be buried in monasteries, churches and chappells, as it appeareth in the history, in the second booke the 3. chap. the third booke the 8. chapter and other where.

25. Benediction of the bishop, whereby the superiority of the spirituall pastour over the laye, according to the reason of S. Paule, evidently appeareth and is to be read in this history of our primitiue Churche, in the 4. Heb. 7. booke 12. chap. Protestants confounding all good order, do scorne as this also.

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26. The service of the church was at the first planteing of our faith, in the latin and learned tongue, as it may appeare in the first booke the 29. chapter, and the 4. booke the 18. chapter. This Protestants haue altered both against due order, and condemning wickedly other partes of Christendom for the contrary.

27. Aultars Protestants haue plucked downe, contrary to the order of our primitiue faith: as this history witnesseth in the first booke, the 29. chap. And the second booke. the 14. chap.

28. Aultar-clothes and holy vestments, the profane faith of Protestants admitteth not. Our primitiue church vsed them, as witnesseth the History in the first booke the 29. chap.

29. Holy vessels in like maner, for the due administration of Christes holy Sacraments, protestants both diminishing the number of them, and prophaning the right use of such as they keepe, knowe none. Our first faith, both had and vsed them. The History reporteth it in the first booke the 29. chap. And in the second booke the last chapter.

30. Holy water Protestants abhorre. Our first faith vsed it. In the history it appeareth. In the first booke the 29. chap.

31. Nothinge is more reviled of Protestants, then the ecclesiastical censure of the clergy. How, after what maner, and wherefore the church of Christ vseth it, the history disputeth and sheweth at large, in the fiftie booke the 22. chapter, toward the ende.

32. Our primitiue church was gouerned by Synods of the clergie only, in determining controversies ecclesiastical. The history declareth this practise in the first booke, the 2. chap. the fourth booke the 5. chap. the 17. chap. and 28. chap. Protestants haue called the determination of ecclesiastical matters from thence to the

laye

laye Courte only.

33. The spirituall rulers of our Primitiue church, were bishops and pastours duly consecrated. It appeareth in the History, the first booke the 27. chap. and in the second booke the 3. chap. Protestants haue no such due consecration, nor no true bishops at all.

34. Protestants haue brought the supreme government of the church, to the laye authorite. In the primitiue faith of our countrie, the laye was subiect to the bishop in spirituall causes. Peruse the 13. and 22. chapters of the third booke.

35. Last of all, the finall determination of spirituall causes in our primitiue Church, rested in the See Apostlike of Rome. This practise appeareth in the second booke the 4. the 17. and the 20. chapters. Item in the fiftie booke the 20. chap. How farre that See is now detested by the sober religion of protestants, all men do see.

36. To note how differently, the Catholike faith of all Christendom was first planted in our countrie, & how the parted faith of protestants hath corrupted the same, the first difference is cleare herin, that our first Catholike faith we received of the see of Rome. This heresy hath begonne by first departing from that See. The Apostles of our faith came from Rome, the messengers of these schismes beganne first by scattering from the See Apostlike of Rome. How we received our faith of Rome, the later chapters of the first booke, and the first of the second do testifie.

37. Againe our faith was first preached with Crosse and procession. lib. 1. ap. 25. These heresies first reged by throwing downe the Crosse, and altering the procession therewith.

38. Our first Apostles were monkes, see the first booke, the 23. chap. and the third booke the 3. chap.

The first preachers of protestants haue ben Apostatats. Luther, Oecolampadius, Bucer, Peter martyr, Barnes, Barlow and other.

In postilla
magna in
Dom. I.
Ad.

39. The first imps of our faith, the first scholers of oure Apostles, were holy and vertuous men. Reade the 26. chap. of the third booke. The broode of Protestants in the very first issue, hath bene so enormous, that Luther the holy Father thereof, confesseth his scholers to be vnder him, farre more wicked then they were before vnder the Pope.

40. The first preachers of our faith liued Apostolically in voluntary pouerty, as the history reporteth in the first booke the 26. chap. This Apostolical perfection Protestants houlding the selues for the Apostles of England, neither practise them selues, neither can abide it in other.

41. As touching the effect and consequence of both religions, our faith builded vp monasteries and churches, as the history reporteth in the firste booke the 23. chap. in the third booke the 3. and 33. chap. Item in the fourth booke the 3. chap. Protestants haue throwen downe many, erected none.

42. By the first Christians of our faith, God was both serued day and night, as in the fourth booke the 7 chap. it is expressly mentioned. Protestants haue abolished all seruice of God by night, and done to the deuill a most acceptable sacrifice.

43. By the deuotion of the people first embracing our catholique faith, much voluntary oblations were made to the church, as in the first booke the 27. chap. it appeareth. By the recehlesse religion of protestants, due oblations are denied to the church.

44. Princes induced the church with possessions & reuenues, moued with devotion and feare of God. The 3 lib. 4. cap. 3. & 4. losell lewdenes of protestants, haue stirred Princes to take

take from the church possessions so geuen.

45. Last of all, our first faith reduced the Scottishmen, liuing then in schisme, to the vnitie of the Catholique church. This late alteration hath remoued them from vnitie to schisme.

46. Al these differences touching doctrine and ecclesiastical gouernement, are proued to concurre with the belefe and practise of the first six hundred yeares, in the second part of the Fortresse of our first faith set forth presently with the History.

PRIVILEGIUM.

Et priuati & Brabantici Regiae Majestatis Consilij diplomate cautum est ne quis infra quadriennium proximum, Historiam ecclesiasticam gentis Anglorum, auctore Venerabili Beda Presb. a Thoma Stapletono in Anglicum sermonem versam per omnes Burgudicæ ditionis regiones imprimat aut alibi impressam distrahat aliter quam eidem Thomæ videbitur, sub pena in Diplomate constituta. Datum Bruxellæ. 20. & 23. Junij. 1565.

Subsig.

Bourgeois.

Fachwer.

THE PREFACE TO THE RHA D E R.

Mat. 13:

HE kingdom of heauen is compared in holy scripture (christiā Reader) to a merchant aduenturer, which seeking & tra- uailing to find precious stones, hauing at length found out one of singular & most excellent value, goeth & selleth all that he hath to buy that one. What this singular and most excellēt perle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we shall finde it to be no other thing, then Faith in Christe Iesus, whereby the kingdom of heauen is vndoubtedly purchased. This perle is of price so singular, and of value so excellent, that to get it, we sell al that we haue, we renounce the worlde, the flesh and the diuell, with all the pomps thereof, we cleaue onely to this, we professe to lyue and die in it. This precious perle of Faith, this singular iewell of true beleefe, this heauenly treasure of the right knowledge of God and of his commaundements, as all nations at one time receyued not, (God of his secret and right iustice sufferring the nations to walke on their wayes) but in seuerall ages, and by seuerall meanes, as, and when it pleased God, was opened and made manifest, so haue all nations not only for that, folde al which they had, yelding and submitting them selues only and wholly thereto, but also haue stedfastly & assuredly cleaued vnto it, haue by longe succession preferued it, and enjoyed it.

Act. 14:

If any haue in time vtterly lost this most excel-
lent

Ient and rare iewell (as we see, alas, al the Southe and allmost all the East part of the worlde hath) the cause thereof hath ben, the alteration, and new deuised furbishing of that perle from the former and naturall shape thereof, first and formeſt receiued. Such nations and partes of the worlde, as haue in many ages kept, and do yet keepe and enioy this riche and princely treasure, do therefore yet keepe it and enioye it, bicause they contineſt and remaine in it, after ſuch order and maner only, as they receiued it: bicause they keepe it as they founde it, bicause they continue it, as they begonne it.

Of the first, if we remembre the breaking in of the Vandals in to Afrike, about the yeare of our Lorde 400. men ſoone after infected with the Arrian heresie, if we call to minde the great rage and tumult of heresies, in the Greke Churche, Arrians, Macedonians, Eutychians, Monothelites, and a numbre of ſuch other, if we wil trust the reporte and course of hystories thereof, we ſhall euidently ſee, that this inestimable iewell of the Christian faith, hath in Afrike and Grece vtterlie ben loſte, because they departed from the firſt paterne deliuered vnto them, bicause they altered the faith firſt receiued amonſte them, briefly bicause they yelded to heresies.

Of the later, if we haue an eye to the vniormity of the Christian faith firſt receiued in all ſuch countries as yet remaine Christians, with the faith firſt planted and grafted amonſte them, if we looke to Italy, to Fraunce, to Spayne, to the catholike territories of Grece, of Germany, of Suiſſerland, to the kingdomes of Pole, of Portugall, and of other maine landes in other places of the world

world dispersed, where the precious iewel of this faith is knowen and enjoyed, we shall finde that all those countries haue and do therefore yet continew in the same, bicause they varie not from the first faith receiued, bicause they mangle not the iewel geuen vnto them, neither alter the naturall shape thereof; breefely, bicause they beleue all one thinge, and after one sorte as their first teachers and Apostles beleueed and taught them.

For why? They haue well remembred the admonitions of S. Paule to the Corinthians, conuerted by him to the faith of Christ, when he wrote vnto them and sayed, *Vigilate & state in fide.*

1. Cor. 16.

1 Tim. 6.

Col. 1.

Watch and stande in the faith. Also to Timothy by him in like maner christened, writing vnto him and saying. *O Timothe depositum custodi, deuitans prophanas vocum nouitates.* O Thimothy keepe wel that is committed to thy charge, auoiding prophane nouelties of wordes. And againe to the Colofians, praising them for the faith received, *if yet (sayeth he) ye continew stedfast and grounded in the faith, if ye haue not from the hope of the gospell, whiche ye haue heard, whiche hath bene preached in all the worlde.* All Christened Catholike countries haue wel remembred these lessons of the Apostle. And as many as haue remembred and folowed them, haue remained, and do yet remaine in the faith of Christ, haue long enjoyed this rare and inestimable iewell, compared to the kingdom of heauen.

As all other countries haue so done, so haue we englishmen also these many hundred yeres, kept and preserued sound and whole the precious perle of right faith and beleefe, as longe as we remained stedfast in the faith first plaunted and grafted among

mong vs, as long as we kept that which was committed vnto vs, as longe as we wauered not from the gospell first receaued, and vniuersaly preached through al the worlde, as S. Paule willeth vs. But after we beganne to alter and polish after owne new deuises, this auncient perle so long kept among vs vniuersally made of and esteemed, after we forsooke the first patern of the Christian faith deliuered vnto vs, we haue fallen into plenty of heresies, from one heresy to an other, from Lutheran to sacramentary, and so forth, we stande also in daunger to fall (as other countries haue done before vs) from a falle faith, to no faith, from heresy to paganism.

Whiche lamentable and dreadfull state, to the entent we may by the example of other countries, and by the aduertisement of the Apostle beware and eschew, to the entent we leese not vterly in time, this inestimable treasure of our Christian faith, that we may remembre, *vnde excederimus*, from whence we haue fallen, I haue thought good to put thee in minde (Christian Reader) of this precious iewell of our faith in Christ, what, and of what maner it was, when we first receiued it, how, and when we came by it, what force and authoritie it ought to beare with vs; and last of all, how farre and wide it varieith from the pretended false faith of these wicked dayes.

As touching the former pointes, what the faith first planted among vs englishmen was, how and when we receiued it, bicause it is a matter historial, in an History you shal reade it. As concerning the later pointes, of what authoritie the faith then planted ought to be, and how notoriously the false pretended faith of this time, differeth from the

the same, because it is a matter of doctrine, a matter to be tried by learning, in it shall be proved and tried in a treatise by it selfe, as farre as our abilitie serueth. The History which must reporte the faith first planted amonoge vs, shall be no story of our owne deuising, no late compiled matter, where both for vncertaintie of things so longe past, we might be much to seeke, and for the case of controuersies now moued, partiality might iustly be suspected; but it shall be an history writen in the fresh remembraunce of our first Apostles, writen aboue 800. yeres past, writen of a right lerned and holy Father of Christes churche, of a countryman of ours, liuing and flourishing shortly after the faith so planted amonoge vs. Of the Author of this History, and of the matter therof we shall presently speake, if we first admonish thee gentle Reader, that touching the treatise to fortifie this faith, and therefore called, *A Fortress of the faith, first planted among vs englishmen, &c.* And concerning al that therin shall be treated thou take the paines to read the Introduction or first chapter therof. In it thou shall see what the whole containeth, what is of thee to be looked for, and of me to be performed.

Touching the author of this History, he was a countryman of ours borne in the Northe countrie, by Weimouth not farre from Dyrham. He flourished in the yere 730. He was a man of great learning and vertu, much reuerenced not only at home, but also throughout al Christendom, euen in his life time, and much more after his death. Of his rare lerning and knowledge his writinges yet extant, are a clere and sufficient testimony. The Protestants of Basill haue of late yeares set forth

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of the Au-
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ning.

his whole workes now extant, in eight tomes containing four great volumes. In them it appeareth, that S. Bede was a man vniuerally fene in all good lerning, as well of humanity and philosophy as of diuinity, expert of the tounges, ready in holy scriptures, and perfectly conuerstant in the olde fathers.

He was so great a folower of S. Augustin (the worthyest piller of the churche since the Apostles time) that his commentaries vpon holy Scriptures both of the olde and new Testament, are almost worde for worde out of S. Augustin. He was so diligent a reader of that lerned Father, that whereas in the wordes of S. Augustin, no perpetual commentary vpon the Epistles of S. Paule being extat, and yet that worthy Father, in diuers places of his lerned workes, hauing by occasion touched & expounded euery text of those epistles, *Venerable Bede* for the great profit of his posterity, as a man borne to edifie Christes Church, hath so gathered those scattered places out of the mayne sea of S. Augustins workes, that placing them in order & fashion, he made a iust and ful commentary vpon al the Epistles of S. Paul, with S. Augustins owne wordes, noting alwaies to the reader, the booke and chapter of S. Augustin, from whence he had taken those places. This worke is intituled *Collectanea Bedæ*. In which worthy worke, we may doubtle whom to maruaile more at or commend, S. Augustin, who had so ofte in his workes treated of S. Paul, and omitted no one sentence vniexpounded, or S. Bede who so gathered into a iust commentary the sayinges of S. Augustin, meaning no such thinge.

As S. Bede was a great writer, so he was a continual

*Lib. de scri
ecclesiastici.**Hieron. in
Cata. vir.
illust.**In Iordan. 6.**Lib. 5.
Histor.*

tinuall preacher. His homelies yet extant do testifie, made not only vpon the gospels and epistles of the Sondayes throughout the yeare, but also vpon the festiuall dayes of Saintes. They are to be read in the seuenth tome of his workes. These homilies of his, were so highly esteemeed that (as Trithemius reporteth) they were openly read in churches, while he yet lyued, throughout our country. Euen as we reade of holy Ephrem, that lerned deacon of Edeffa, that his writinges also were openly read in churches, next after holy scripture. After his death they were receiued of other partes of Christendom, Fraunce especially (as Platin noteth) and are to this daye read in principall festes, with no lesse authoritie and reuerence then the homilies of S. Ambrose, S. Augustin, S. Gregory, and others. Briefely the whole occupation and businesse of this learned man was, to lerne, to teache and to write, as in his owne wordes placed after the ende of this historie, himselfe recordeth. Againe for the more commendation of his lerning, it is to be remembred what lerned scholers he had. Amonge the rest the most famous were (as Polidore specifieth) Rabanus, Alcuinus Claudio, and Ioanes Scotus, not the scholeman, but an other of Sainct Benets order. These were al famous and lerned writers, as in Trithemius who hath writen their liues, the lerned may reade. Alcuinus. S. Bedes scholer, beinge sent of Offa king of the midle-englishmen in embassallage to Charlemain the first and most glorious Emperour of the Germans, was for his vertu and lerning retained with the Emperour, and became his schollemaster and instruicter in all kinde of good lerning. He taught after at Paris, and persuaded the

Emperour

Emperour Charlemain to erect there an vniversity which beginning with that vertuous fountaine S. Bedes scholer and our country man, we see now to what a great riuier it hath multiplied, and how many lerned men these seauen hundred yeares & vpwarde, haue from thence ben deriuied. To returne to S. Bede, he had two lerned brothers, *Strabo* an *Haymo*, both famous writers and lightes of the church, as in Honorius, Trithemius, Platin, and other ecclesiastical writers it may be sene. And thus much of his lerning; which who list farder to trie, he may reade his lerned workes, lately set forth (as Isaied) and much commended by the protestants them selues of Basil. For more satisfiying the english reader, I will after the preface, place his whole life shortly writen by Trithemius, with the enumeration of certain of his workes in his time knownen.

As touching the vertu of holy S. Bede, which properly commendeth an historiographer, & dischargeth him from all surmises and suspicions of false reporting, or poetical fayning, it may be to any well meaning man a sufficient argument, that euen from the age of seuen yeares (as he writeth himselfe) he liued in a cloyster, and serued allmighty God day and night in religion to the last houre of his life, which was the continuance of 55. yeares. At which time he so attended to praier to dayly & howrely seruing of God in the church, to priuat meditations, that (as one writeth) if yee consider his life, yee would thinke he had studiéd nothing, and againe if yee beholde his studie, yee would suppose he had spent no time in prayer. For his great vertu and modesty he was in his life time called *Venerable Bede*, as Trithemius noteth *In via Bede aet.* of

In Ioan. 6. of whom also Platina in that sense speaketh, says
ing. *Beda præter grece atque latine lingua doctrinam, quam non mediocriter tenuit, ob religionem etiam atque modestiam Venerabilis cognomentum adeptus est.* Bede was surnamed the *Venerable* for his religion and modesty: beside that he was learned in the Greeke & Latin tongue. Polidore alleaging Bede in the history of our country, citeth him with these titles. *Beda homo Anglus, quo nibil castius, nibil melius, nihil verius, &c.* Bede an english man, them whom none more chaste, none of more vertu, none of more truth, &c. With like commendation and reuerence is he alleaged of his lerned posteritie in all ages.

In his life time not only at home with his owne countrymen for his vertu and learning was he in high estimation, & in greate credit with the Nobility of our country, but also he was abrode with other Christian princes (being but a monke by profession) in great estimation and much reuerenced. Therefore like as we reade of Saint Anthony, S. Hierom, before his time, of S. Bernard & other after him, all monkes and religious men, that in their priuat celles, they had yet a care of publike quyet, and like counsellers of the whole worlde, they moued princes to their duty, so of holy S. Bede we reade the same. For thus Platina reporteth of him. *Cum Africa & Hispania a Saracenis occuparetur, Beda, qui eisdem temporibus fuit, banc calamitatem literis ad Principes Christiani nominis scriptis, lamentatus est: quo bellum in hostes Dei atque hominum susciperent.* When Afrike & Spayne was taken & helde of the Sarrazens, Bede which lyued in that time, lamented this calamity in letters writen to Christian Princes, to the entent that

that they should makewarres against the enemies of God and men. Wherein both the vertuous zele and religious care of common quyet in holy S. Bede appereth, and the authoritie also which he hadd abrode with other Christian princes, is signified. Vnto whō also a litle before his death, in familiar letters he prophed of the great waste of Europe and the west church, which soone after his death ensued by the Sarazens. For as Afrike by their meanes lost the faith and lacketh it yet, so Spayne of late only recovered the faith againe. Thus much of his learning and vertu. Other particulars of his life, as, where he was borne, how he lyued and dyed, yee may partly reade in his life written by Trithemius, which we haue translated and placed a part after the preface, & partly in his owne words folowing, after the ende of this history.

The Authour of this history being a man of lerning and vertu, a countryman of ours, one that writheth the history of thinges done at home, done in his life time, or a few yeares before, the memory of them being yet fresh and new, it shall not nede I trust to persuade the Reader in many words to geue credit vnto him, in such thinges as he reporteth. Neither may I feare to prefer his authority before the authority or report of any man that now liueth. For beside his lerning and vertu, it is to be cōsidered that he liued in a quiet time, before these controuersies which now so trouble Christendō, were moued. He is an indifferent reporter. There is no suspicion of partes taking, no preiudice of fauouring either side, no feare of affection or misjudgement to be gathered against him. We haue good cause to suspect the reportes of Bale, of Fox

Why the
Author of
this Hist.
is so be-
credite.

of Bacon and such other, which are knowen to maintaine a faction and singular opinion lately spronge vp, who reporte thinges passed many hundred yeares before their dayes. No such suspicion can be made of S. Bede, who lyued aboue eight hundred yeares past and reporteth the planting of Christian religion among vs englishmen, partly by that which he sawe him selfe, partly by the reporte of such, who either liued at the first coming in of Christianity to our country them selues, or were scholers to such. Who also was no maintainer of any secte or faction, but, liued and died in the knownen common faith ~~of~~ Christendom, which then was, and is now but one.

Of the matter of the history.

In this history therefore vew, and consider the coming in of Christian faith in to our country, the heauenly tydinges brought to our Lande, the course, increase, and multiplying thereof. The vertuous behauour of our forefathers the first Christen englishmen. Peruse and marke the faith which they beleueed, the hope wherein they continued, the charitie wherby they wrought. Their faith taught them to submit them selues to one supreme head in Christes church the Apostolik Pope of Roime, Peters successor, to whom holy Matr. 16. Scripture telleth vs the keyes of the kingdome of heauen were geuen. Their faith taught them all such thinges as are now by Protestants denied, as for the more part we haue out of the history gathered by a numbre of differences placed in the second part of the Fortresse. Their hope and charity so wrought, that our dere country of England hath ben more enriched with places erected to Gods honour, and to the fre maintenaunce of good

good learning, then any one country in all Christendome beside. Gather honny lyke bees out of this comfortable history of our country, not venom like spiders, Reade it with charitable simplicity, not with suspiciois curiositie, with vertuous charity, not with wicked malice. As for example. The facte of Saint Gregory described in the second booke the first chapter of this history, reporting how that holy man being in Rome certain of our countrymen set to be solde in the market, moued with their outwarde beauty beganne to pitie and lament their inwarde foule infidelity, holy Saint Bede writeth diligently as an argument of his greatgood zele and tendering of Christes religiō, and construeth it to the best, as no honest Reader can other wylle do. But baudy Bale according to the cleanes of his sprit and holy ghospell, like a venomous spider, being filthy and vncleane him selfe, sucketh out a poisioned fence and meaning, charging that holy man with a most outragious vice and not to be named. So like an other Nero Sueton in Nero, who liuing in lewd lechery woulde not be per- suaded that any was honest this olde ribauld, as in other stories he practised, maketh this history also(ministring no vnhonest suspition at all, nor geuing colour of vncleane surmising) to serue his filthy appetit and bessly humour. It will better become the godly reader, and Christian hart to interpret al to the best, for in deede, none can think euill of other, which is not euil himself. Charity sayeth S. Paule, thinketh no euil, reoyseth not of ini- quity, but is delighted in verity. Such charity if it had ben in Bale and his fellow protestants, we should not now haue had so many lewde lies, and mali-cious surmises vpon the liues of holy men, as

are to besene in the workes of Bale, Fox, & other.

In this history it shal be no loste time to peruse the lerned, vertuous, and zelous epistles of certayne Popes of Rome after S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our country, as wel for the encreasing of Christian faith, as for the extirping of Pelagian heresy, for the due obseruation of Easter, which al Christendom heitherto kepereth, and otherlike matters. While ye peruse this, ye may remembre the lowdelies and siaunderous reproches of protestants, daily preaching and writing, that after S. Gregory al faith was lost, Gods honour was trode vnder foote, al right religion was ouerturned, and that euen by the Popes them selues. Better to bestowe idle houres in such vertuous lessons as this History genueth, and more charitable to note the godly writings of the Popes here also compiled, then to prie out with baudy Bale the euill liues of our superiours, who were they as badde as the Pharises or worse, yet they are to be obeyed by the commandement of our Sauiour in such things as they faye, though not to be folowed in their doings. Truly monasteries beinge now throwen downe, no exaples of vertu & perfection appering in such as now preache and teach, al remembrance of Christian deuotion would be forgotten, if the helpe of stories were not.

Of the
miracles, re-
ported in
this His-
to-
ry.

As touching the manifold miracles mentioned in this history, note the perso that reporteth them and the time they were done in, to wit, in the primitiue church of the english nation. At the planting of a faith, miracles are wrought of God by the handes of his faithfull for more euidence therof good life in such as newly receive the faith

is

is more seruent, Visions and working of miracles, accōpanie those that live, in such seruet goodness & perfection. We haue therfore rather more cause to lament the corrupt state of our time, and the colde deuotion of this age, then to discredit the perfect behaviour of our primitiue church, & the miracles wrought therin. *Opera Dei reuelare & confiteri gloriosum est.* It is an honourable thinge to reuele and confess the workes of God, sayeth the Angel to Tobias in holy scripture. Such therfore as wil thinke the miracles of this history here reported either vncredible, or vnproufitable, & such as might haue ben left out, truly either they must denie the author, or envie at Gods honour. Such as denie the author, we will not force then to beleue him, we make it not a mater of such necessity or importance. Yet this I thinke I may be bold to require the, that they beleue as farr S. Bede, as they do the Actes & monuments of Fox, the storie of Bale, & such other. I thinke it no sinne to match Venerable Bede with any of them in any respect, either of learning, honesty or truth. It may rather fauour of sinne, or at leſt of wronge iudgement, & great partiality, to beleue Bale, & discredit Bede: the one being notoriously bent to one ſide: a late knownen naughty man, the other a confessed holy man of al the Latin church. Last of all, the one thought learned only of a few, the other accompted for excellently learned euen of the protestants them selues, namely those of Basile, who haue moſt diligently, and with much commendation published his workes. But I may ſeeme to do iniury to that holy man, to compare him with any of our daies, glory he neuer ſo much of the ſpirit, or the ghoſpel. To returne therfore to the mat-

ter no indifferēt Reader hath any cause to discredit the miracles reported in this History, if he will haue an eye to the person that writeth, & no smale argument for the confirmation of our Catholike faith, planted among vs englyshmen, that at the planting therof, such miracles were wrought. Of this argumēt in the 2. part of the Fortrefle, we haue Cap. 3. treated more at large, whither I refer the Reader.

History If otherwiſe the History for the often miracles ought not to ſeeme ^{to ſeeme} vainc or fabulos. here reported, ſeme to any man vaine, fabulos, or vncredible, I earnestly require him diligently to pondre and beare away that which foloweth: First generaly in an ecclesiastical history, in a history writen of the Churche, in the Historicall narration of matters pertaining to God, to faith, and to Religion, it hath euer to fallen out in al Christian writers, that of miracles much & often mention hath ben made. Who ſo perueth the ecclesiastical histories of Eusebius Pamphilus, and of Ruffinus, the tripartitt history of Socrates, Sozomenus and Thodoret, the history of Euagrius and Nicephorus, he ſhal finde reported in them ſtrange and miraculous matters touching the lyues of holy men. For an exāple of ſuch, Eusebius reporteth of Narcissus a holy man, that light lacking in the church, al the oyle of the lāpes being ſpent, he made by prayer well water to ſerue in ſteede of oyle, and the lampe light to burne by that. Also of the ſame mā he writeth, that wheras three men had periured themſelues in an accuſation againſt him, eche one wishing to him ſelue diuerſe plagues and vengaunce from God if their accuſation were false, eache one had ſoone after the plague that he wished, falling vpon him euidently and miracu- lib. 6. c. 9. lously. The ſame writer reporteth of an herbe growing

growing before an image of our Sauour in Cæla-rea of Phœnicia, where alſo an other image ſtādeth of the woman cured by Christ of the bloudy fluxe, which herbe after that by groweth it toucheth the braſen hemme of the Images garment, it cureth defaſes of all ſortes. Ruffinus in like maner in his ecclesiastical history, reporteth miraculous things of Spiridion the holy bishop of Tremithunt in Cypres, as that when certaine theeuſes would haue ſtole[n] of his ſhepe, and came to the folde in the night time for that purpore, he found them in the morning ſat bounde without any man to binde them. Who finding them in ſuch caſe in the morning, and vnderſtanding the cauſe therof, *absolutiſ ſermoni, quos meritiſ vinxerat.* He looſed them by his worde, which before had bound them by his merites, ſaith the History. Againewhereas a certaine frend of his had leſt with his daughter Irene by name, a certaine pleadg, and the maide minding to keepe it ſure hyding it vnder the earth, and dying ſhortly after, without telling the father any thing therof, the party came ſoone after to require the pleadg, Spiridion the holy bishop, not being able otherwile to finde it about his houſe, and ſeing the poore man greeuously lamenting the loſſe thereof, went hauily to the graue where the maide lay, & called her by her name. Who ſtraight anſwering him, he asked her where ſhe had laied the pleadg of ſuch a man, which the maide forthwith told him, and he therupon founde it and reſtored it to the party. Thus much and more reporteth the ecclesiastical hiſt. of Ruffinus writen about the yere of our Lord, 400. If I ſhould ſtand vpō the recital of other mi- lib. 7. c. 18. racles reported in that history done at the Croſſe cap. 2. of

of Christ founde out by Helena, done by a captiue Christian woman in Iberia, done by the schollers of S. Antony the eremite, Isidorus, Moyles, & other. If I should likewise make a particular recital of the miracles mencioned in the tripartit History, wrought by the Crosse of Constantin, of the visions of Amos and Antony the eremites, also of Piammon the monke, of the miraculous cures & prophecies by Ioanes a monke; also of the visions and miraculous cures wrought at Constantinople in the Catholike oratory of Gregory Naziazen, if I should againe touche the miracles wrought by Symeones that famous Anchoret, and of a number of other out of the History of Euagrius and Theodore, I should passe the boundes and measure of a preface. It shall be sufficient generally (as I sayed) to note, that all ecclesiastical Histories (such as this History of Venerable Bede is) do alwayes by occasiō intermingle miracles, in the liues of holy men & lights of Christes church.

*The most learned Fa-
thers of the
first S. C.
geres haue
written
Saints li-
nes.*

Tom. 3.

Yea this kinde of writing hath ben thought so profitable and necessary for the church of Christ, for confirmation of the faith, for example of good life, for the glory of God, that the best and most learned writers in Christes church, haue employ their studies therein. Athanasius wrote the life of S. Antony the Abbat: and so much commendeth the knowledge thereof, that in the preface he sayeth: *Perfecta est ad virtutum via Antonium scire quid fuerit.* It is a perfect way to vertu, to know what a man Antony was. Gregory bishop of Nice brother to S. Basill, wrote the liues of holy Ephrem, and Theodorus the Martyr. S. Hierom wrote the liues of Paulus, Hylarion, and Antony monkes. S. Ambrose wrote the liues of S. Agnes

gnes, S. Thecla, S. Soter, and Pelagia Martyr, all Martyrs and virgins of Christes church. Eusebius Emissenus wrote the liues of Genesius, Epiphodius, and Alexander Martyrs of Christes church also. Prudentius wrote in verse the liues and miracles of many Saints. Theodoret that learned bishop of Chyrra, wrote a great book of Saints liues, intituled Philotheus, whereof he maketh often mention in his ecclesiasticall history. Sene-
rus Sulpitius, an eloquent writer, of more then twelue hundred yeares past, wrote the miraculous life of S. Martin S. Augustin in his booke *Decimi-
tate Dei*, among other arguments & tokens of the Christiā faith, reckoneth vp in a set chapter, sōdry miracles wrought at the toubmes and reliques of holy Martyrs, especially of S. Steuen. Breefely, if we will haue an eye to holy scripture it selfe, we find in the four euangelistes, beside the heauenly doctrine, beside the tydings of our saluatiō, beside the mysteries of our redempcion, the miracles also wrought by our Sauiour most diligently expresed, & of the thre which first wrote particularly repeated: we finde in the Actes of the Apostles, many miraculous cures, and expulsions of wicked spirits wrought by the Apostles. In the booke of the kinges likewise, manyfolde miracles and thinges (otherwise vncredible) are reported to be done by Elias and Heliseus the Prophets.

To conclude therefore, this present history of Venerable Bede, this history of the church of England (our dere country) containing in it beside the historicall narration of the coming in of vs englishmen into this lande, and of attaining to the faith of Christ in the same, manifold miracles, and particular liues of holy men, as of Saint Au-

gustin

*Lib. 1. & 3.
de virg. 1.
tem in ex-
hortac ad
virgines.
In hom fol
126.
Lib 1. cap.
7. lib. 2.
cap. 30. lib
4 cap. 25.
Op. 27. lib.
22. cap. 8.*

gustin, Paulinus, Mellitus and other our first Apostles, of learned Theodoret and Wilfrid, of the holy bishops Aidan of Scotland, S. Cutbert, S. John of Beverlake, S. Chadd, S. Erkenwald of England, of S. Oswald, of S. Audry and diuers other religious virgins, in the very springe and first frutes of Christian faith, ought not to any Christian man seeme a vaine, fabulos, or incredible narration, more then the histories of other Saintes liues, no lesse miraculos and different from the common trade of men (especially in the lewde loose liberty of this wicked time) then the liues and doinges mentioned in this history, ought to seeme, being yet written of the most learned fathers in Christes church aboue named, and in the pa- rest time of Christianity, by the aduersaries owne confession, to wit, al within the compasse of the first ffe hundred yeares. And as Theodoret in the preface of his Philotheri, warneth the Christian Readers, not to discredit any thinge by him to be mentioned in that history of saintes liues, so will I with his wordes, warne the studious Readers her- of, such as esteeme the iudgement of the holy and learned Fathers. Theodoret sayeth, and I in the name of Venerable Bede saye the same.

In prefat.
ad Philo-
theum.

An admis-
sion our
of Theodo-
ret thon-
ching mira-
cles,

Eos qui in huius historia lectionem inciderint, oportet atque obsecro, &c. Those which shall happen to rea- de this history (sayeth Theodoret) I praye and beseeche, that if they finde any thing written, which passeth their power, they do yet beleue it, nor measuring the vertu and power of holy men, with their owne vertu or power. For God geueth gif- tes of the holy Ghost to the godly, and more ex- cellent, to such as excell in godlynes. And this I speake to them which are not acquainted with

the

the secret workes of God, for such as haue wel ser- ched and tryed the secrets of the holy Ghost, they knowe and feele his bountifullnes, and do well vnderstand what God among men, worketh by men, when by the mighty power of miracles, he draweth the vnbeleuers to the knowledg of him. Truly who souer wil sticke to credit such things as we shal report, no doubt but he will also sticke and stagger, to beleue the miraculos wor- kes of Moyses, of Iesse, of Elias, and of Elizeus, yea the miraculos workes of the Apostles, he will accompt for very fables. Otherwise, if he wil beleue those other things to be all true, why will he mistrust these for false? For the same gra- ce of God which wrought in thos, hath also wrought in these holy men, all such things as they did. For this grace being continual and euer running, tending alwayes such as make there selues worthy thereof, by such men, as by certain riuers, keepeth her mayne course, and floweth most plentifully. Thus farre Theodoret.

For in dede, as S. Augustin sayeth, serching *an other* *out the reason how we that liue, are visited of holy* *men departed this worlde.* *Alii sunt humanarum* *limites rerum, alia diuinarum signa virtutum, alia* *sunt quae naturaliter, alia admirabiliter sunt, quamvis* *& natura Deus assit ut sit, & miraculis natura non* *deficit.* The bondes of mans abillity, and the signes of Gods power be diuers. Somethings are done naturally, some miraculously: though yet both God helpeth nature, and nature, concurreth in miracles. And therefore S. Augustin thought (being yet so excellently learned) he could by no reason finde out how holy men departed this worlde miraculously worke here on earth (as in the

in the same place he expressly confesseth) yet he reporting how that Iohn that holy Monke appeared in a vision by night to a godly woman feruently desiring to see and talke with him, and how he heard it by the mouth of one which learned it of the party her selfe, & of her husband, he sayeth. *Qui hoc ab eis comperit, retulit mihi vir grauis & nobilis, & dignissimus, credidi.* One which vnderstode this of the parties them selues, reported it vnto me, a man graue, worshipfull, and worthy of credit, I beleued him. But (sayeth S. Augustin in the wordes immediatly folowing) if I had sene that holy Monke my selfe, because, as they saye, he was both very gentle to be asked, and very wise to make answer, I would haue asked of him (touching this mater) whither he himselfe came to that woman in his slepe, that is, his ghoсте in the shape of his body, as we also do dreame in our bodies, or whither he himselfe being otherwise occupied, or if he slept, dreaming some other thinge, yet such a vision of him appeared to the woman in her dreame, either by an Angell, or by some other meanes, and that by the spirit of prophecy he foreknew all this, and therefore promised before to her husbande that he woulde see her. For if he himselfe was present to the woman in her dreame, truly that was done by miraculous grace, not by nature, by the gifte of God, not by his owne power. But if he being otherwise occupied, or sleaping himselfe, and occupied with other phantasies, yet the woman sawe him in her slepe, truly then it semeth not much vnlike to that we reade in the Actes of the Apostles, where our Sauiour speaketh to Ananias of Saul, and telleth him, that Saul did see Ananias coming toward

ward him, Ananias himselfe not knowing any thing thereof. Which so euer of all thete that man of God should answer vnto me, I would farder yet aske him touching the martyrs, whither they the selues be present in visions, or else by some other meanes do appeare to such as see them in what forme they list, & specialy when the deuils in mens bodies confess that they are tormented of them, and desire them to spare them, or whither all these thinges be done at the will of God by the Angelicall powers, for the honour & commendation of Saints, and for the profit of me, the martyrs them selues being in the meane space in most perfect quiet, occupied with more excellēt fightes seuerally from vs, and praying so for vs. For at Millain also at the tombes of the holy Martyrs Protasius and Gervasius, the deuils naming them, as also other departed men, confessed alio bishop Ambrose then living, and cried vpon him to spare them, the bishop then being otherwise occupied, not knowing at al thereof. Last of all, whither these thinges be some times done by the very presence of the Martyrs, sometime by the ministery of Angels, and then whither it may be discerned of vs, & by what tokenes we may discerne it, or whither none els can discerne it, but such as haue that gift by the spirite of God, diuiding peculiarly to euery one as he willeth. Al these thinges, I thinke, this Iohn would discusse and declare vnto me: that either at his teaching I might learne and know such things to be true and certain, or els I might beleue without knowledge, he yet teaching such thinges as he knew. But if perhaps he would answeare to all these my doubtes out of holy scripture, and saye vnto me, Seeke not

not such thinges as passe your capacity, nor serche not after that which excelleth your ability, but what our Lorde hath commaunded you, thinke vpon those thinges allwayes, I shoulde gladly take this antwere also. *Non enim parvus est fractus si aliqua obscura & incerta que comprehendere non valemus, clarum certumque sit nobis non esse querenda, & vnuquisque vult discere, putans professe si sciatur, discere non obesse si nesciat.* For it is no small profit, if in such darke & doubtefull matters as by reason we can not finde, yet we may clerely and euidently see, that such thinges are not by reason to be founde. And that euery one desirous to knowe, thinkeing such knowledge might profit him, may lerne it is nedelesse to knowe, what he can not possibly knowe. Thus farre S. Augustin in that place, beleueng the miraculous operations of holy Martyrs and visions of holy men, though he could not attaine to the reason either of the one or the other.

Lib. eodem cap. 16. In like maner he beleueuth, that S. Felix the holy Confessour of Nola, when that citie was greuously assiegued, *non solis beneficiorum effectibus, verum etiam ipsis hominum aspectibus apparuisse*, not only by miraculous workes and present succour, but by euident vision and common sight appeared vnto men. Such visiōs such miracles holy and learned men flicke not to beleue, though they perce not vnto the reason therof. And euen so such holy & miraculous examples as abouēd in this History, though they can not perhaps sinke in to the hartes of Protestants, whose faith is limited by reason, and builded vpon worldly witt, yet Catholikes *2. Cor. 10* which haue learned of S. Paule *to subdue their vnderstanding to the obedience of faith*, and whose faith *x. Cor. 13* is guided by Charity which beleueth all thinges, as the

Note.

the Apostle also teacheth, can easely beleue the report of so holy and learned a man, as Venerable Bede in all Christendom hath these many hundred yeares ben accoumpted. Let Protestants folowe the Arians, which when a blind man was restored to sight at the tombes of S. Geruasius and Protasius at Millain, S. Ambrose then being bishop *Confes. lib.* and S. Augustin not yet christened being then present also, layed yet (as S. Ambrose writeith of *Serm. 93* them) *Non sunt isti martyres, nec torquere diabolum possunt, nec aliquem liberare.* These are no Martyrs they can not torment the deuill, they can not helpe men. And againe Ariani dicunt. *Non sunt demonum vera tormenta, sed ficta & composita ludibria.* The Arians do saye. These are not true tormentes of the deuills, but fained and imagined illusions. Let Protestants folow their forefathers, olde cursed heretikes, let them scoffe at the miracles done at the tombe of S. Alban that holy martyr, and of S. Cutbert that holy Confessour, we will beleue with Theodoret, with S. Augustin, and with S. Ambrose, such vertu and miraculous power of holy Martyrs and Confessours mentioned by Venerable Bede, as they beleue the report of good men, before them.

For the farder contention of the Reader in this point, beside al which hath ben layed, we shal in the history it selfe (when straunge and vncredible miracles and visions shal occurre) note in the margent otherlyke examples, auouched by the most approued writers of the primitive churche. To make an ende, if all this suffiseth not to defend this History from the cauilles of Protestants bicause of the miracles here reported, then let the shew a reason why the Actes and Monuments of M. Fox,

Protestants
presended
miracles.

M. Fox, deserue not the like. Are there not also in that dongell, heaped a number of miserable miracles to set forth the glory of their stinkinge Martyrs? I report me to the leaues of that booke pag. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to to be founde. And to speake somwhat particular-
ly, he that in this history will discredit such mira-
cles as S. Bede reporteth vpon report of one
brother or sister, let him geue a reason why he be-
lieueth the tale of Elisabeth Lawnsen, and Sym-
on Harlstone. Who mistrusteth miracles re-
porteth vpon coniecture, let him consider the mi-
racle tolde of Tindall. If it seeme incredible that
the bodies of dead men may remaine vncorrup-
ted and sounde, why is it tolde for a miracle, that
pag. 444. the hart of Zwinglius was found whole in the
ashes, al the rest of the body being burned vp? If
visions appearing to some, not to al that are presēt
seme fabulous, let it be a fable (as in deede it is, be-
ing therof an eye witnesse my selfe, that he relleth
of Latimers hart bloud, whē he suffred in Oxford.
pag. 555. If the Croffe of S. Olwalde seeme a superstitious
tale, how much more sonde & fabulous is the tale
of one that suffred at Brāford, with a greate white
croffe, appearing in his brest? Thus if we may cō-
pare truth with falsehood, light with darknes, true
miracles with light tales, we see as much vncre-
dibility, if we looke to reason, as great vanitie in
respect of the matter it selfe, in the one as in the
other. But how farre more credit this auncient hi-
story of Venerable Bede deserueth, then the lying
libels of vpstart sectaries, it shall (as I haue alrea-
dy sayed) easely appeare, if we consider but the

Au-

Authour of this history, & the time that he wrote
in, whereof we haue spaken at large before. One
thinge remaineth, which being sayed, I shall haue
finished.

Concerning the proper names of places, as of
cyties and monasteries mencioned in the history,
we haue many tymes kept the Latin or rather Sa-
xon names, where Polidore and other instructions
coulde not helpe vs to call them by their present
names they now beare. Wherein we desyre the
gentle Reader the rather to beare with vs, con-
sidering that this translation being penned on this
side of the seas, we coulde not being out of the
country, haue such speciall intelligence of eche
Shere and Countie as to that purpose was requi-
sit, and might perhaps easely haue had, if we had
bene at home, and traualled the counuy our sel-
ues. Notwithstanding as touching the sheries, prin-
cipal cyties, and divers monasteries, by the helpe
of Polidore we haue termed them, as they are
now called. Whereby the whole course of the hi-
story shal be euery where perspicuous and euidēt,
though some certain small monasteries and villa-
ges remaine vnknowen.

How so euer it be, the principall intent both
of Venerable Bede and of vs, being the honour of
God, the publishing of our first Christian faith,
the course and proceeing thereof, we haue chosen
rather to set forth the history in some part barba-
rous, then to conceale from our dere country (in
these necessary times of instruction) the precious
treasure of our Christian belefe wherein we were
first baptizēd, and haue so many hundred yeares
in such quiet and felicity continued. Trusting ve-
rely in almighty God, that the perusing herof with
the

Protestants
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of Latimers hart bloud, whē he suffred in Oxford.
If the Crosse of S. Oswalde seeme a superstitious
tale, how much more sonde & fabulous is the tale
of one that suffred at Brāford, with a greate white
crosse, appearing in his brest? Thus if we may co-
pare truth with falsehood, light with darknes, true
miracles with light tales, we see as much vncre-
dibility, if we looke to reason, as great vanitie in
respect of the matter it selfe, in the one as in the
other. But how farre more credit this auncient hi-
story of Venerable Bede deserueth, then the lying
libels of vpstart sectaries, it shall (as I haue alre-
ady sayed) easely appeare, if we consider but the
Au-

Auhtour of this history, & the time that he wrote
in, whereof we haue spoken at large before. One
thinge remaineth, which being sayed, I shall haue
finished.

Concerning the proper names of places, as of
cyties and monasteries mencioned in the history,
we haue many tymes kept the Latin or rather Sa-
xon names, where Polidore and other instructions
coulde not helpe vs to call them by their present
names they now beare. Wherin we desyre the
gentle Reader the rather to beare with vs, con-
sidering that this translation being penned on this
side of the seas, we coulde not being out of the
country, haue such speciall intelligence of eche
shere and Countie as to that purpose was requi-
site, and might perhaps easely haue had, if we had
bene at home, and traiali the country our sel-
ues. Notwithstanding as touching the sheres, prin-
cipal cyties, and divers monasteries, by the helpe
of Polidore we haue termed them, as they are
now called. Wherby the whole course of the hi-
story shal be every where perspicuous and euidēt,
though some certain small monasteries and villa-
ges remaine vnknewen.

How so euer it be, the principall intent both
of Venerable Bede and of vs, being the honour of
God, the publishing of our first Christian faith,
the course and proceding thereof, we haue chosen
rather to set forth the history in some part barba-
rous, then to conceale from our dere country (in
these necessary times of instruction) the precious
treasure of our Christian belefe wherein we were
first baptizēd, and haue so many hundred yeares
in such quiet and felicity continued. Trusting ve-
rely in almighty God, that the perusing herof with
the

the Fortresse and defence of our faith , presently also to be set forth, maye staye the conscience of some from daungerous deceites of this later religion, so directly and in so many points repugning the other. Which if it may please the goodnessse of God to worke in the hart of any on of my dere countrymen, I shall thinke all my labour happily bestowed , and my simple paine abundantly rewarded , in the meane while, we haue declared our good will, and done in part our duty. Which with al that is amisse , if any thinge so be , I beseeche euery gentle Reader to accept in good part. Fare well. At Louain. The 12. of June. 1565.

Thomas Stapleton,

THE

THE LIFE OF S. BEDE WRITEN BY TRITHEMIUS

BEDE a monke and Priest of the monastry of S. Peter and Paul, of S. Benet's order in England, a man much conuersant in holy scripture , and ver. well learned. In other good learning of great knowlede. As in Philosophie, Astronomie, Allegorisme and Poetry. Skilfull of the Grecke tonge of an excellent witt. His tonge and stile not curious, but pleasant and semely. He wrote many volumes in the which his wit and learning is tried. This man at the age of seuen yeres, was by his frendes committed to Benedictus and after to Cœlfridas the Abbat of the forjaied monastry , at Marmouth, to be brought vp and instructed. From whiche age continuing al dayes mouth as of his life in that Monastery, he bestowed al diligence in the study of holy scripture. And obseruing with al the rule of his order, singing daily nech by gods service in the church , in the rest he delighted always, to lerne to teache, or to write. In the nintenth yere of his age, he was ordred deacon. In the thirthieth yere, he was made priest. Both whiche orders he received at the handes of the holy bishop Iohn of Beaufort. by the commandment of Geofrey his Abbat. to whiche time of his prihoois , vntill the ende of his life, he wrote the workes here folowing

E

IN

* At Weis-
therine
Were
which run

Dyrham.

In Genesim vsque ad Isaac. lib. 4.
 In Exodus. lib. 1.
 De tabernaculo & vasis eius. lib. 3.
 In Numeros. lib. 1.
 In Leuiticum. lib. 1.
 In Regum 30. quest. lib. 1.
 In Deuteronomium. lib. 1.
 In Iudicum. lib. 1.
 4. De ædificatione templi. lib. 2.
 In Principium Regum. lib. 3.
 In Iosuæ. lib. 1.
 In proverbia Salomonis. lib. 3.
 In paralipomenon. lib. 2.
 In Ecclesiastem lib. 1.
 In Cantica Canticorum. lib. 6.
 In Esdram & Neemiam. lib. 3.
 In Tobiam. lib. 1.
 In Esayam prophetam. lib. 2.
 In Ezechielem. lib. 1.
 In Hieremiam. lib. 2.
 In Danielem. lib. 1.
 In xij. prophetas minores. lib. 12.
 In Epistolas Pauli. lib. 14.
 In Epistolas Canonicas. lib. 7.
 In Euangelium Marci. lib. 4.
 In Apocalypsim. lib. 3.
 In Actus Apostolorum. lib. 2.
 In Euangelium Lucæ. lib. 6.
 Gesta Anglorum. lib. 5.
 Flores B. Gregorij in Cantica. lib. 2.

In

67
 Homilias Euangeliorum. lib. 2.
 Chronicam sui cœnobij. lib. 2.
 Gesta diuersorum sanctorum. lib. 1.
 De temporibus & natura rerum. lib. 1.
 Martyrologium lib. 1.
 De passione Sancti Felicis. lib. 1.
 Aliud minus volumen lib. 2.
 De Locis sanctis. lib. 1.
 Vitam S. Alberti Episcopi. lib. 2.
 Scintillarum ex sententijs patrum. lib. 1.
 Epigramata hero. lib. 1.
 Hymnorum diuerso carmine. lib. 1.
 Distinctiones in Hieremiam. lib. 1.
 Lectiones noui Testamenti. lib. 1.
 Lectiones in vetus Testam. lib. 1.
 De Christo & Ecclesia. lib. 2.
 Distinctiones in Iob. lib. 1.
 Epistolarum ad diuersos. lib. 1.
 De cantico Abacuc. lib. 1.
 De orthographia. lib. 1.
 De arte metrica. lib. 1.
 De schematibus. lib. 1.

He wrote also many other thinges, vvhich
 are not come to my knowlidge. This mans
 wrokis vvere of such authority (euen vwhile
 he yet liued, and vvrote alvvayes nevv) that
 they vvere openly read in Churches, by the ap-
 pointment of the bisops of England. And bicause
 that his homelies then read in the church, bea-
 ring the name of the Author, as the maner is
 E 2 vvere.

were intituled the homelies of the Venerable Bede, nor being able to call him with a more honourable name while he yet lyued, the same title hath remained euen to this daye. Whereby he is rather called Venerable Bede, then S. Bede: for it was not lawfull to call any a Saint yet living. Some do faine other causes why he should be surnamed Venerable. As that being blinde, he preached to stones, and of an epitaph written by an Angell. But these men are deceiued. For neither was Bede blinde, neither is knowen that any such epitaph was vpon his sepulchre. And truly, were it not to auoide prolixity, I could easely confute these folies. He departed this woorlde vnder Leo the Emperour, in the yere of our Lorde. 732. In the yere of his age 72. the last daye of Maye. Indi-
ction. 15.

BEDE TO THE READER

Al vnto whom this storie of our nation shall come, either hearing it or reading it, I humbly beseeche, that for my infirmities as well of body as of minde, they wil be intercessors before the heauenly clemencie. And that euery one in his country wil so awnswere my labour with mutual charity, that whereas I haue noted in every province, shyre, or countie, and in the most notable places thereof, such thinges as I thought worth the remembraunce, & pleasing to the inhabitants of eche one, that I may for all reward, haue the helpe of their godly prayers.



TO THE RIGHT HONORABLE KINGE CEOLLVPH BEDA, SERVANT of Christ and Priest.



HE History of thinges done in the church of the Englishe nation, which of late I had set fourth, I did both first very gladly send your Grace, desiring then to haue a fift and proofe thereof, and now againe do send it you, to the entent you may both copy it out, & more fully at your lesure consider it. I can not but highly commend this your zele and good desyre you haue, not only to geue good eare to the holy scriptures, but also to know of things both don and spoken by worthy men before your time, and specially of our owne country. For whither an history cōtaineth good thinges don by good men, the wise hearer is thereby prouoked to well doing: either reporteth enill things done by euil men, the vertuous

and well disposed reader neuerthelesse is moued therby, both to flie that which is euill & noisom to his soule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing you wisely pondering, desire to haue the sayd history published, both to the instruction of your selfe, and also to the edifiyng of such other, whom God hath committed vnto your gouernement.

And to the entent I may put both your Grace, and al other that shal heare or reade it, out of all doubt of the verity of the sayd History, I will briefly shew you, what authours I haue chiefly folowed in the making therof. The chiefest authour and aider I had in compiling this worke, was the right reverend abbat Albinus, a man of great learning, which being brought vp in the church of Canterbury, vnder Theodorus Archebishop of blessed memory, and Adrianus abbat, both men of great worship and learning, hath procured and sent vnto me all such things as were done by the disciples of S. Gregory the Pope, either in the prouence of Kent, or other places adioyning and bordering vpon the same. Which thinges the sayd Abbe hath learned, partly by writinges, partly also by tradition of elders, and such thinges as he hath in such sorte learned, he hath sent vnto me by the handes of Nothel-

mus

mus priest of the church of London, to be receiued ether in writing, or by mouth & relation of the said Nothelmus. Who also going after vnto Rome, was permitted by Gregorie bishop, which is now head of that church, to search the closetts of the saied holy church of Rome, where he founde out certaine epistles of Saint Gregory & other bishops there, and at his returne hath deliuered vnto vs the sayd epistles to be put into our historie, with the counsell and aduise of the reuerend father Albinus aboue mentioned.

So that from the beginning of this booke, vnto the time that the countrie of England receiued the faith of Christ, we learned such thinges as we bring gathered out of the workes of such as had wrote thereof before our time. And from thence vnto this present, such thinges as haue ben done in the church and diocese of Canterbury, by the disciples of Saint Gregory or their successors, or vnder what kinge they haue ben done, we haue knownen by the industrie of the sayd Abbate Albinus, at the reporte of Nothelmus, who also hath brought me into some parte of knowledge of such thinges as were done in the prouinces of the ^aeast and ^bwest saxons, & also of the east english, & of the Northumbers, to wit, by what bishops preaching, and vnder what king ech of the sayd prouinces

^a Essex.
^b Salisb.
^{ry} Exeter
Welles.
^c Suffolck,
Norfolck
and Cam-
bridgshere.

were

Northum-
bers are
called in
this bisho-
p, all that
dwelt beyond
the river
Humber
Nortward
and Hæp-
shire.
e Mercia
or Marsh.
land con-
tained the
dioceses of
Lichfield
and Coven-
try, Lin-
colne and
Worcest-
er, Essex.
were conuerted vnto the faith of Christ. And
to be shorte, by the exhortation of the sayd
Albine, I was chiefly prouoked and en-
boldened to set vpon this enterprise. Da-
niel also the most reuerend, bishop of the
west Saxons, which is yet a liue, hath in-
structed me in certaine pointes of the ec-
clesiastiall historie, both of his prouinces,
of the South Saxons, and of the Ile of
Wite.

Now in what sort the prouince of e Mer-
cia, received the faith which they knew not
before, and the prouince of the easte Sa-
xons recouered the faith which they had
lost before, both by the ministerie of Ceddi
and Ceadda priests of great deuotion, and
how the two sayed fathers, both liued and
dyed, we haue diligently learned of the bro-
thers of the monastery of Læstinge by them
erected Againe of thinges done appertai-
ninge to the church in the prouince of the
easte English, we haue founde out partly
by monuments of writinge and traditions
of the foreliuers, and partly, by the in-
formation of the Reuerend Abbat Esius.
As for such thinges as were done in the
territory of Lyndisflig (that is the holy Ilād)
touching the furderance of the faith of
Christ, and what priestes there succeeded
from time to time, we haue learned ether by
the

the writinges of the reuerend bishop Cyne-
bertus, or by the lively voice of other men
of good credit. The history of the prouince
of Northumbers, from the time they receyued
the faith of Christ vnto this present, we haue
gotten, not by any one author, but by rela-
tion of many faithfull witnesses who might
know and remember the same, besides such
thinges as by my owne experience I knew.
Among which you shall note, that such thin-
ges as I haue wrote of the most holy father
& bishop Cutbert, ether in this booke, or else
in the treatise that I haue made of his
life, I haue taken partly out of those things
which I found before written of him by the
brothers of the church of g Lindisfarnum, ^{g The ea-}
folowing simplely the faith of the history ^{unre of}
which I read, and partly also haue ad-
ded thereunto such thinges as I could learne
my selfe, by the faithfull testimony of such
as knew him. I humbly beseeche the Rea-
der, that if he shall finde any thing otherwise
then truth in this treatise, he will not im-
pute it vnto me, as he which hath endeua-
red to put in writinge to the instruction of
our posteritie, such thinges as we could
gather by common report, which is the true
lawe of an history.



THE
FIRST BOOKE
OF THE HISTORY OF
the church of Englande.

*Of the situation of Britany and Ireland, and of the
people which inhabited there of ould time.*

THE I. CHAPTER.

BRYTANY an Iland of the Oceane, which of ould time was called Albion, doth stande betwixt the north and the west, right ouer against Germany Fraunce, & So yne, three of the greatest countries of Europe. Which being eight hundred myles longe Northward, is but two hundred myles broade, except you reckon the cabes or poyntes of the mountaines which runne out far a long into the sea, wher-

* That is by the Iland is in compasse * forty and eight times 800. mile threfcore & fifteene myles. Of the south side, it hath * This ha- Flaunders the first hauen towne wherof to arriue sen is now lost by the erruption Ruthuby, the hauen whereof is now corruptely of the sea. called * Reptacester 50. myles off from Callis, or as some

CHVRCH OF ENGLANDE

as some write 60. myles. On the back syde of it, where it lyeth open vnto the mayne Oceane, it hath the Iles called Orcades. It is an Iland verie fertile of corne, frute and pasture. In some places it beareth vines, it hath plentie of fowles of divers sortes, both by sea and land, offrunges also & riuers ful of fish, but specialy of lampreys and eles. There be many times also taken Porpoies, Dolphys and Whales, beside many kynde of shel-fishes, among other of Muskles, in whom be founde perles of all coulours as red, purple, crysmon, but specialy white: there is also great store of Cockles, whereof is made the dye of crysmon, whose redd will be appalled nether with heate of sonne, nor with wett of wether, but the oulder it is, the more bright and bewtifull glasse it caiteth. It hath also spryngs fitt to make salt, & others of hoate waters, where ar builded seueral places mete for all ages, as well for men as women to bathe them selues. For the water (as laynt Basill writeth) running through certayne metalls, receiueth ther-of such vertue of heate, that it is not only made warme therby, but also skalding hoate.

This Iland, is stored wyth mynes of sundry metalls, as of brasse, lead, iron and syluer. It bringeth furth also great plenty of the Geat stone, and that of the best. This stone is blacke and burneth being put to the fire, and then is of good vertu to chase away serpents. If you rub him til he be warme, he holdeth fast such thinges as are layd vnto him, euuen as Aumber doth. This Iland had in it somtimes twenty eyght fayre cities, beside an innumerable sort of castles, which also were well and strongly fenced with walles, turrets, gates and bullywarkes. And for as much as it is placed xigh

rightin manner vnder the north pole, it hath light nightes in the sommer, so that at mydnight many times men doute whether it be yet twylight of the euening past, or breach of the day following. Wherby the dayes be of a great length there in sommer, as contrary the nightes in wynter: that is to say, eighteene houers, by reason the sonne there is gon so farre southward. And so in like manner the nights in the sommer are there very short, & the dayes in the wynter, that is to say, six equinoctial houers, where as in Armenia, Macedonia Italy, & other countreys subiect to the same line the longest day or night passeth not 15. the shordest 9. houers.

This Iland at this present, with ffeiue sundry langages (to the nûber of the ffeiue books of Moses) doth study and set forth the knowledge of on perfect truth, that is, wyth the language of the English, the Britannes, the Scottes, the * Pictes, and the Latine, which by study of the scriptures is made common to all the rest. At the first this Iland was inhabited of none other nation but only of the Britannes, of whom it receiueth its name: which Britannes comyng out of Armorica (called now little Britanny) as it is thought, chose vnto them selues the south parte of this land. And after when they from the south forward, had in their possession a great parte of the Ile, it chaunced that certaine people of the Pictes coming out of Scythia, as it is sayed, trauailing vppon the seas with a few long shippes, the winde dryuing them in compasse rounde about the coaste of Britanny, blewe them a sand on Irelands syde, on the north partes thereof. Which they finding inhabited of the Scottes; besought then to allow them some part of the land, where they might plante them selues.

felues. But they coulde not obtayne their desire. This Iland, next vnto Britanny, is the greatest Iland of the Oceane sea, and standeth westward of Britanny. But as Northward it is not so longe as it, so westward it is much longer, and reacheth vnto the North parts of Spayne, hauing the maine sea running betwixt.

The pictes (as I haue sayd) arriuing wyth their nauy in Ireland, required of the inhabitants, that they might be suffered, there to rest and place them selues. The Scottes aunsered, that the Iland was not big enough to hold them both. But we can geue you good counsel (quoth they) what we thinke best for you to doe. We know wel there is an other Iland not farre from ours standing eastward from hence, which we may see out of this land in a fayer sonnie day, if you will goe therethere you may inhabit there at will. And if there be any resistance made against you, we will ayde you. Whervpon the Pictes arriuing in Britanny, planted them selues in the North partes therof, for as for the south partes, the Britannes had taken vp before. And wheras the Pictes hauing no wiues did require of the Scottes to marry their dawghters, the Scottes agreed to graunt them their desire, vnder condition, that as often as the matter was in dout, they should chooie their kyng rather of the next of the howse of the woman, then of the man. Which order, it is well knownen the pictes keepe euen to this day. In processe of yeres, after the Britans and the Pictes, the Scottes also were received in to Britanny among the Pictes. Which coming out of Ireland vnder Kewda their Capitaine, either by force or friendship, entered and inhabited the country in Scotland, which they possessed

possessed. Of which capitaine euen vnto this day they are called Dall reudini, for in their language, dall signifieth part.

*Adscriptio-
tion of Ire-
land.* Ireland both in bredth, holsomnes, and fines of ayre, far passeth Britanny, so that now there remayneth skant three dayes together: and no man there for foddering of his beastes, ether maketh hay in the sommer, or buyldeth stawles for his cattaille. There is no noysom creping beast to be sene there, no serpent that can liue there. For many times serpentes which haue ben brought thether out of Britanny, the ship drawing nere vnto the land, as sone as they are touched with the smell of the ayer, they die out of hand. Yea more then that, all thing in maner that cometh from the sayd Iland, is of soueraigne vertue against poynct. And this we sawe with our eyes, that when certain men, that were stunge of venomous serpents, had taken the scraping of certaine leaues of booke which had ben of Ireland, and had droken it in water, forthwith all the force of the venim was staynched, and the swelling of the stunge bodies vtterly, asswaged. This Iland is rich in milk and hony, nor void of vines, fish or soule, and full of stagges. This is properly the country of the Scottes, out of the which they issuing haue inhabited Britanny, being before possessed of the Britons and the Pictes. There is a great creke of the sea, which seuered of ould time the Britons from the Pictes, which from the west runneth far into the land. Where vnto this day there is a city of the Britons very stronge & wel fensed called Alcuith. At the North side of the which creke, the Scottes haue come and made their dwelling country.

Hob

How that Cayius Iulius Cesar, was the first of all the Romains that came into Britanny.

THE 2. CHAPTER.

HE Romains had neuer acceſſe vnto Britanny, nor knowledge therof vntil Caius Iulius Cæſars time. Who the 593. yere from the buylding of Rome, and the 60. before the incarnation of our Sauiour Christ, being Consull with L. Bibulus, at the time that he had battell with Germany and Franche (which two countries the riuer Rhene doth ſeuer) came into Picardy, from whence is a very nigh and ſhort paſſage into Britanny, and with men and war prouision, paſſed ouer into Britanny where he being receiued wyth a very ſharpe and hotte byckering, and after ſhaken wyth a contrary tempeſt, was fayne to returne in to Fraunce, with the losſe of a great part of his army, and no ſmall number of his ſouldiars, and of the moſt part of all his men of armes. And ſo for that wintter he was forced to diuiffe his army: which being ouerpast, he ſayled againe in to Britanny, with a nauy of 600. ſayle one and other. Where after he had arriued, and was now marching toward his enemy with his mayne hoſte, his ſhips riding at the anker, were with a violent ſtorme rent and caſt either one vpon the other, or else vpon the quick landes, and there broken in peces in ſuch ſort, that fortie of them were loſt out of hand, and the reſt with much a doe repaired. Cæſars horſemen at the firſt encounter were ouerthrown of the Britannes, and Labienus one of his corse.

nels slayne. At the second encounter, with great losse and daunger of his army, he put the Britanes to flight

From thence he went vnto the riuier of Temes, which men say can be waded ouer but in one place: where on the farder side, a great number of the Britannes warded the bankes, vnder Cassibellano their capitayne, who had stucke the bottome of the riuier & the bankes also thyck of great stakes, whereof certayn remnantes viato this day ar to be sene, of piles of the bignes of a mans thyghe couered wyth lead, stycking fast in the bottome of the riuier. Which when the Romans had espied and escaped, the Britannes, not able to withstande the violence of the Roman Legions, hidd them selues in the woddes, out of the which they ofte brekyng forth, greatly endamaged the army of the Romaynes. In this meane time * Trinobantum a very stonge citty, with their Capitaine Androgorius yelded vnto Cesar, deliuering forty hostages. Which example, other moe citties following, fell in leage wyth the Romans: by whose aduertisment, Cesar hauing intelligēce of a strong hold, that Cassibellanus had buylded betweene two dykes or marshes, well fensed wyth woddes on ech side, fild with plenty of all thinges, assayling it with great force, at lenght ouercame. After that returning in to Fraunce, hauing dimissed his army for the wynter season, he was sodenly beset with great tumultes of warres, raised against him on every side.

* Colche-
ter.

H. 3.

How Claudiuſ the Emperour, was the ſecond that came into Britanny, who did alſo ſubdue the Iles Orcades; And how Vefpafian ſent by him tooke the Ile of Wite

THE 3. CHAPTER.

THe 797. yere from the buylding of Rome ^{An. 797.} Claudiuſ the third Emperour after Augustus, being much desirous to ſhew him ſelfe a prince profitable vnto the common welth, fought by all meanes battaile & conqueſt. Wherupon he made a vioage in to Britanny, which was all in a muteny, for that ſuch as were trayterouſly fled from them, were not reſtored. He paſſed ouer in to the Iland whether before nether Iulius Cesar, nor after any durſt aduenture. And there with out ether blood or battaile was receiued by ſubmiſſion, the greateſt part of the Iland voluntary yelding the ſelues vnto him. Also he brought in ſubiection to the Romaine empire the Iles Orcades, which lie in the Oceane aboue Britanny: that done he returned to Roine the ſixt moneth after that he departed thence: and cauſed his ſon to be furnamed Britanicus. This battell was ^{The yere of our Lord} fought the fourth yere of the incarnation of our ^{46.} lord 46. In the which yere alſo there fell a great famine, thorough out all Syria, which in the ^{After. 46.} Actes of the Apoſtles is ſhewed to before Ipoaken of by Agabus the prophet.

Vefpafian who after Nero was emperour, being ſent of the ſaid Claudiuſ in to Britanny, subdued vnto the Seigneurie of the Romans, the Ile of Wite, ſtanding nigh Britanny westward. Which

F. is of

length from este to west about 30. miles : from south to North 12. being in the east part by sea 6. miles , in the west 3. miles off from the west shore of Britanny , Nero succeeding Cladius in the empire, neuer durst medle with warlike matters. Whereby among other many hindraunces which befell in his time vnto the empire , one was , that he had almost lost Britanny , for vnder him two noble townes were taken and ouerthrown.

How Lucius King of Britanny sent to Eleutherius desiring to be Christened.

THE 4. CHAPTER.

An. 156.

THe yere of the incarnation of our Lord 156. Marcus Aurelius Verus the 14. Emperour after Augustus gouerned the Empire with his Brother Aurelius Commodus. In whose time Eleutherius a holy man being Pope of the church of Rome, Lucius King of the Britannes wrote vnto him, desiring that by his commandement he might be made Christian : which request was graunted him. Whereby the Britannes receiuing then the faith , kept it founde and vndefiled in rest and peace, vntill Diocletian the Emperours time.

How Seuerus the Emperour by a trench drawn ouer the Mart, seuered one pat of Britanny from the other.

THE 5. CHAPTER.

An. 189.

THe yere of our Lord 189. Seuerus borne in Afrike at Tripolis, the 17. Emperour from Augustus, reigned 17. yeres. This man being rough of nature, entangled with much warres,

warres, gouerned the common welth very valiantly , but yet with much trauaile. After he had vanquished his ciuill enemies , with whom he was very sore assayled , he was called into Britany , by the meanes of the great defection of the most part of the country, from the Signorie of the Romans. Where after he had recouered by great and greuous warres a great part of the land , he made a partition , betwixt them and the other wild and sauage people , not with buylding of a wall of stone as some suppose, but with a trench and a rampaire of curue and timber , thyck fensed with Bulwarkes and Turets. Which sayd trench he caused to be drawen from one sea to the other. And there at yorke he died, leaung behinde him two sonnes , Bassianus and Geta being condemned of treason , died. And Bassianus taking vpon him the surname of Antonius, gouerned the empire after the decease of his father.

Of the Raygne of Diocletian, and of the persecution which he raysed against Christians.

THE 6. CHAPTER.

An. 286.

THe yere of our Lorde 286. Dioclesianus the 32. Emperour after Augustus , being chosen of the army raygned 20. yeres and he created Maximianus surnamed Herculeus, his fellow in gouernement of the Empire. In whose time one Carausius , of low degree in byrth , but valiaunt in armes, and politicke in counsell was appointed toward the sea coaste against the French men , and the Saxons , who then with continuall gobberies much wasted that countrie.

E 2

Bis

But he so behaued himselfe, that he did more hurt there, thē the enemies them selues: For such pillage as he had recouered from them, he did not restore it to the right owners , but referued it to him selfe, whereby he was suspected, that he wittingly suffered them to pil & spoyle at their pleasure. Where vpon being commaunded to be put to death of Maximinianus, he tooke vpon him the princely authoritie , and vsurped the gouernement of the Britānes, which after he kept 7. yeres. At length by treason of his fellow Allectius he was slayne. Which Allectius him selfe (Carausius being killed) kept the possession of the Iland 3. yeres , whom Asclepiodotus chiefe gouernour of the army ouercame , and receiued the Iland in his possession the tenth yere after it was inuaded.

In the meane time, Diocletian in the easte, Maximianus in the west, raysing the tenth persecution after Nero against the Christians, commaunded the churches to be spoyled, the Christians to be tormented and killed : which persecution was both longer and also crueller then all the other : for whole ten yeres together it cōtinued in burning the churches , in bannishing the innocents, in murdering the Martyrs , and neuer ceased. Brefely among other places, it made Britanny to be honored with the glory of many holy Martyres, which constantly stooode and died in the confession of their faith.

The

The passion of Saint Albane and his fellowes , who shad their blood for Christes sake.

THE 7. CHAPTER.

Among other suffered Saynt Albane : of whom Fortunatus priest in the booke he wrote in the prayse of Virgines , speaking of the Martyres which from al coasts of the world came vnto God, sayth , *Albanum egregium fæcunda Britannia profert.*

*The fertile lande of batfull Britanny
Bringes forth Albane a Martyr Worthy.*

This Albane being yet but a Pagane , when the cruell commaundements of the wicked Princes were set forth against the Christians, receiued in to his house one of the clergy , which had fled from the persecutours: whom he perceiuing both night and day to continue in praying and watching , beinge sodainly touched with the grace of God, began to follow the example of his faith and vertue , and by litle and litle instructed by his holesom exhortations , forsaking his blind Idolatry , became Christian with his whole hart. At length after the said person of the clergy had certain daise taried with him, it came to the eares of the Prince , that this holy confessor of Christ (whose time was not yet come that god appointed for him to suffer Martyrdome) lay hid in Albans house. Wherevpon he commaunded his souldiours to search his house with all diligence. Whether when they where come , saint Albane apparellled in his guests and maisters garments , offered

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offered him selfe to the souldiours, and so was
brought bound to the iudge.

It chaunced that the iudge the same time, was doing sacrifice vnto the diuell before the aultars. And when he had sene Albane, being all chaufed with anger, for that he feared not voluntarily to offer him selfe vnto the souldiars and peril of death, for his gaste whom he had harbourred, he commaunded him to be brought before the idoles of the diuell, before whom he there stoode. And for so much (quoth he) as thou haddest rather to conueye away the rebell and traytour to our Gods, then deliuere him vp vnto the souldiours, that he might sustaine due punishment for his blasphemous despising of the Gods, looke what paynes he should haue suffered if he had bene taken, the same shalst thou suffer, if thou refuse to practise the rites of our religion. But Saint Albane, who had voluntarily before discouered him selfe to be a Christian, little heeded the menaces of the Prince. But being thoroughly countergarded with the spirituall armour of grace, told him plainly to his face, that he would not obey his commaundement.

Then said the iudge, of what house or stock art thou? Albane aunswere, what is that to thee of what house I am? but if thou be desirous to know of what religion I am, be it knownen vnto thee that I am a Christian, and that I employe my selfe to Christian maners and exercises. Then the iudge demaunded him his name. My parents (quoth he) call me Albane: and I honor and worship the true and liuing God which made all thing of naught. Then the iudge being very wroth laid, If thou wilt enjoy long life, come off, and do sacrifice

CHVRCH OF ENGLANDE 87

crifice vnto the great goddes. Albane aunswere, these sacrifices which you offer vp vnto the diuels, neither helpe the offerers, nor obtaine them their desires, but rather purchase them for their reward, eternall paines in hell fire. The iudge hearing this being in a rage, commaunded the holy con-
fessor of God to be all beaten of the tormentours, thinking his constancie would relent at strypes, which refused to yeld to words: but he shewed him self not only patient, but also ioyful in the *The Mar-* midst of all his torments. The iudge when he *tyrdome of* sawe he could be nether wonne with wordes, *saint Al-* bane *she* nor tourned with torments from the religion of *firsie Mar-* Christes faith, commaunded that he should be *tyr of Bri-* behedded. *tannj.*

In the way as he was ledd to his death, he came to a floudde which with a very swift course ranne betwixt him & the place where he should suffer. Now he sawe a great company of all sexes, degrees, and ages going with him to the place of his execution, in so much that it seemed the iudge was left alone at home without any to attend vpon him. This company was so great, and the bridge they had to passe ouer so litle, that it would be toward night, ere they all could get ouer. Albane longing much for his blessed death, and hasting to his Martyrdome, comming to the riuerside, and making there his prayer with lifting vp his eyes and harte to heauen, saw forthwith the bottom to haue bin dried vp, and the water geue place for him & the people to passe ouer dryshod, as it were vpon euuen grownde. Which when among other the executioner which should haue behedded him did see, he made hast to mete him, at the place appointed for his death, and there

(not without the holy inspiration of God) he fell downe flat before his feete, and casting from him the sword which he helde in his hande ready drawen, desired rather that he might be executed either for him or with him, rather then to do execution vpon him.

Where vpon this man being now made a fellow of that faith wherof before he was a persecutor, and the sword lying on the ground before them, the other officers staggering and doubting also who might take it vp and doe the execution, the holy confessor of God with the people there assembled, went vnto a hill almost halfe a mile of from that place, beautifullly garnished with diuers herbes and flowres, not rough nor vneasy to climme, but smothe, plaine and delectable, worthy and meete to be sanctified with the blood of the blessed Martyr. Vnto the top whereof when he was ascended, he required of God to give him water: and straught there arose a spring of fayer water before his feete, whereby all might perceave that the riuier before was by his meanes dried. For he which left no water in the riuier, would not haue required it in the topp of the mountaine, but that it was so expedient, for the glory of God in his holy martyr. For beholde the riuier hauing obeyed the Martyr, and serued his deuotion, leauing behinde a testimony of duty and obedience (the Martyr hauing now suffred) returned to his nature againe. Here therfore this most valiaunt martyr being behedded, receiued the crowne of life, which God promiseth to them that loue him. But he which there tooke vpon him to doe that wicked execution, had short ioy of his naughty deede; for his eyes fel vnto the ground with the

head

head of the holy martyr. There also was behedded the souldiour which being called of God, refused to stryke the holy confessor of God: of whom it is open and playne, that though he was not Christened in the fount, yet he was baptised in the bath of his owne blood, and so made worthy to enter in to the kingdome of heauen.

Now the iudge seeing so many straunge and heauenly miracles wrought by this holy martyr, gaue commandement that the persecution should cease, beginning to honour in the saintes of God, the constant and pacient suffering of death, by the which he thought at first to bring them from the deuotion of their faith. S. Albane suffered his martyrdome the xx. day of Iune, nigh vnto the citte of, * Verolamium. Where after the Christian Church being quietly calmed and settled againe, there was a temple buylded of a meruailous rich worke, and worthy for such a martyrdome. In which place truly euuen vnto this day are syck persons cured, and many miracles wrought. There suffered also about that time, Aaron and Iulius towndwellers of the citte of Leicester, and many other both men and wemen in sundry places, which after diuerse fierce and cruell torments sustayned in al partes of their bodies, by perfity atcheued by pacience, yelded their soules vnto the ioyes of heauen.

How that after this persecution ceased, the church of Britanny was somewhat quiet, vntill the time of the Arrians heresies

THE 8. CHAPTER.

Temples of Martyres; who in time of daunger lay hid in dennes and deserts, came forth & shewd them selues abrode, on of the B. renewed their churches which before were oversacraments. thrownen flatt to the ground, founded, buylded, & perfited new temples in honor of the holy Martyrs, celebrated holy dayes, consecrated the holy mysteries, with pure mouth and harre, and eurywhere as it were displayed their ensignes in signe of conqueste. And this peace continued in the church of Christ in Britanny, vntill the furie of the Arrians heresies: which running thorough out the world, corrupted also with its venomous errors this Iland, though situat out of the compasse of the world. Now when that by this meanes heresie had once found an open vent to passe ouer the Ocean sea into this Iland, shortly after all manner of heresies flowed into the said land, and were there receiued of the inhabitants, as being men delighting euer to heare new thinges, & stedfastly retaining nothing as certain. About this time died Constantius in Britanny, who in Dioclesians life time gouerned Fraunce and Spayne; a man very milde and of much courtesy. He left Constantine his sonne by Helene his concubine created Emperour of Fraunce. Eutropius writeth that Constantine being created Emperour in Britanny

tanny, succeeded his father in the kingdome. In whose time the heresie of the Arrians springing, and being discouered & condemned in the counsell of Nice, did neuerthelesse infecte, not only the other partes of the world, but also the very *The Arriāc heresie prospereh, not withstan- ding the ge- cell of Nj.*

How that in the time of Gracian the Emperour, *Maximus* being created Emperour in Britanny, returned into France vwith a great army.

THE 9. CHAPTER.

*T*He yere of the incarnation of our Lord 377 *An. 572.*

Gratian the 40. Emperour after Augustus, raygned 6. yeres after the death of Valens, though a litle while before he raygned also with Valens his vnkle, and Valentinian his brother. Who seing the state of the common welth miserably plagued, and almost altogether decayed, was drouen of necessity for the better repairing of the said decaye, to choose vnto him Theodosius a Spaynard borne, to be his partener in the gouernment of the Empire, committing vnto him the regiment of the easte and also of Thracia. In which time, one Maximus a valiaunt man and a good, & worthy of the Imperiall crowne (had it not ben contrary to his othe and allegiance he tooke vpon hym by tiranny to be Emperour in Britanny) half in maner against his will being created Emperour of the army, passed ouer into Fraunce, where he flew Gratian the Emperour, being circumuerted by subtile wiles, and sodenly stolen vpon ere he was ware, as he was in minde to passe into I-

galy

Italy. After that also he chased Valentinian the other partener of the empire out of Italy. Valentiā fleng for succour into the easte, and there with al fatherly piety being receiued of Theodosius, was by his helpe strayte wayse restored vnto the empire, Maximus, the tyrant being shutt vp by seige within the walles of Aquilegia, and there shortly after taken and slayne.

Hovv that Arcadius being Emperour, Pelagius a Britain madevvicked battaile against the grace of God.

THE 10. CHAPTER.

An. 394.

THe yere of our Lord 394. Arcadius sonn vnto Theodosius with this brother Honorius, being the 43. Emperour after Augustus, raigned 13. yeres. In whose time Pelagius a Britan born, dispersed the venom of his faithlesse doctrine, very far a broad, holding that a man might liue well without the helpe of the grace of God, vsing herein the ayde of Iulianus of Campania, who was intemperately sturred with the losse of his bishopprick. To whom S. Austen and other catholick fathers also, haue aunswered in most ample manner, but yet they would not be amended thereby. But being conuicted of their falsehood, they rather would encrease it by defending and maintaining it, then amend it by retourning to the truth.

*The pro-
perty of
heretikes.*

Hovv

Hovv that Honorius being Emperour, Gratian and Constantine vsurped tiranny in Britanny, vvhile the first shortly after was slaine, and the other in Fraunce.

THE 11. CHAPTER.

THe yere of our Lord 407. Honorius sonne of *An. 407.*

Theodosius the yonger being Emperour, in the 44. place after Augustus the 2. yere before that Rome was inuaded by Alaricus King of the Gothes, when the nations of the Alanes, the Sueues and the Vandalls and many such other with them, the Frenchmē being beaten downe, passing the Rhene raged thorough out all Fraunce, about which time Gratianus in Britāny was created tirāt & was slayne. In his place, Constantine being but a common souldiour was chosen: only for the names sake, with out any desert of vertue: who so sone as he had taken the empire vpon him, passed ouer into Fraunce, where being oft deluded of the barbarous nations (as vnwisely and vncertainly making his leage with them) greatly endamaged the common welth. Where vpon Honorius sending Constantius the Counte into France with an army, Constantine was beleiged at Arells, and there taken and slayne, and Gerontius his parner flew his sonne Constans at Vienna, whom of a monke he had made Emperour. Rome was destroyed of the Gothes the 1164. yere after it was buylded. After which riue the Romans lefte to rule in Britanny almost 470. yeres after that Cayus Julius Cæsar first entered the said Ile. The Romanes dwelt within the trench, which as we

*The first
destruction
of Rome.*

which as we haue said, Seuerus drew ouerthwart the Iland at the south part, which thing may appeare by the citties, temples, bridges and paued stretes to this day remayning. Not withstanding they had in possession and vnder their dominion, the farder partes of Britanny, and also the Ilandes which ar aboue Britanny.

How the Britannes being spoyled of the Scottes and the Pictes, sought ayde of the Romans, vvhich at the second time of their comming, buylded a vwall betwene the 2. countries, but they shortly after vvere oppresed with greater miseries then euer they were in before.

THE 12. CHAPTER.

The cause why the old Britons became weake and open to forain invasions.

**Redishanes.*

BY means the said tyrantes and captaines of the Romans, did vse to transport with them ouer in to Fraunce, the flower of all the youthe of Britanny to serue them in their foraine warres, their men of warre were consumed, and the country being all disarmed, was not now able to defend them selues against the inuasion of their enemis. Where vpon many yeares together they liued vnder the miserable bondage and oppression of two most cruell outlandish nations, the Scottes and the *Pictes. I cal them outlandish, not for that they were out of the circuit of Britannie, but for that they were deuided frō the land of Britanny by two armes of the sea running betwixt them, of the which one from the easte sea, the other from the west, runneth in far and wyde in to the land of Britanny, though they may one reach to the other. In the middle of the east creeke,

there

there is a citte buylded called Guidi. Aboue the west creeke towarde the right hand, standeth a citte called Alcuith, which in their language is as much to say, as the Rock Cluich, for it standeth by a fludd of the same name.

The Britannes then being thus afflicted by the said nations, sent their embassadours with letters vnto Rome, with lamentable supplications requiring of them ayde and succour, promising them their continual fealty, so that they would reskue them against the oppression of their said enemis: where vpon there was sent vnto them a legion of armed souldiours from Rome, which comming in to the Iland, and encountering with the enemies, ouerthrew a great number of them, & draue the rest out of the frontiers of the country, and so setting them at liberty and free from the misery with which they were before so greeuously ouercharged, counfelled them to make a wall betwene the two seas, which might be of force to kepe out their euill neigboures: and that done, they returned home with great triumph.

But the Britons building the wall which they were bid to make, not of stone as they were willed, but of turue, as hauing none among them that had skill there in, made it so flender, that it serued them to little purpose. This walle they made betwenn the two said armes or creekes of the sea, many miles longe, that where as the fense of the water lacked, here by the helpe of the trench they might kepe their country from the breaking in of their ennemis. Of which peece of worke, there remaineth euen vnto this day most assured tokens yet to be seene. This trench beginneth about two miles off from the monastery of *Æbercuring,*

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curing, Westward in a place, which in the Pictes
language is called Peanuaket, and in English is cal-
led Penwelt, and running out eastward, endeth at
the city of Alcuith.

But the former enemies when they had once
perceiued that the Roman legion was returned
home againe, forth with being set on land by
boates, inuaded the borders, ouercame the coun-
try, and, as it were corne reddy to be cut, they
mowed, beate, and beare downe all before them.
Where vpon Ambasadours were sent againe to
Rome, with lamentable voice requiring their suc-
cour, beseeching them they would not suffer their
miserable country to be vtterly destroyed, nor
permit that the name of the province, which
thorough them had so long florished, should now
thus despitefully be extinguished, by the wicked
cruelty of those foraine people. There was sent
againe an other legion, which in the haruest time
coming vpon the Iodaine, made a great slaughter
of the enemies, and such as could escape chased
them ouer the seas in to their owne country,
which before were wont to waste and spoile the
country of Britanny without resistance.

Then the Romans toulde the Britans plainly,
that it was not for their ease, to take any more
such laborious iourneis for their defence, and
bid them to practise their armour them selues,
and learne to withstande their enemy, whom no-
thing els did make so strong, but their faint and
cowardous hertes. And for as much as they
thought it would be some helpe and strength
vnto their loyal fellowes whom they were now
forced to forsake, they builded vp a walle of hard
stone from sea to sea, right betwene the two cit-
ties

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ties which there were made, to keepe out the ene-
my, in the selfe same place where Seuerus before
had cast the trench (which walle euen to this day
ramaineth famous and to be seene) with publick
and priuat charges : the Britannes also putting to
their helping handes. They then builded it eight
fote broade and twelue high, right as it were by a
line from east to weste, as it doth to this day plain-
ly appeare, which being finished, they gaue the
people strait warning to looke wel to them selues,
they teach them to handle their weapons, and in-
strucute them in warre-like feates. Also by the sea
side southward, where their ships lay at harbor,
least their enemies should land there aboutes, they
made vp bulwarkes all a longe, one some what
distant from the other, and this donne bidde them
fare well, as minded no more to retourne.

As soone as they were gon, the Scottes and
Pictes hauing intelligence that they had made
promissee they would come no more, they taking
hart of grace therupon, retourne againe to their
wonted busines: And first, all that was without
the walle they tooke for their owne. After that
they came to geue assault vnto the walle, where
the Britannes with faint hand and fearfull hart
defending it, was with grapples, which they had
diuised, pulled downe to the grounde, and other-
wise so assaulted, that they leauing both the cit-
ties and the wal also, were dispersed and put to
flight. The enemy followeth, and sleith more
cruelly then euer before. For euen as the lambes
of the wilde beastes, so were they torne and man-
gled of their ennemis. Whereupon being driven
out of their owne houses and possessions, they
falle a robbing and spoiling of one another, en-
creasing

creasing their outward misery with inward tumult, so far forth, that all the whole country was brought to that exigent, that they had none other sustenance, but what they got by hunting and killing of wild beastes.

How in the time of Theodosius the younger, the Britanes sought helpe of Boetius, then consull of Rome, but could not obtaine it, and how at that time, Palladius was sent to the Scottes (which be-lained in Christe) to be their Bishop.

THE 13. CHAPTER.

An. 403. **T**He yere of the incarnation of our Lord 403.

Theodosius the younger succeding Honoriuſ, was made Emperour of Rome, which he gouerned 27. yeres being the xxv. Emperour after Augustus. In the eighty yere of whose Empire, Palladius was sent of Celestinus bishop of the Roman Church, to the Scottes which had received the faith of Christ, to be their first bishop. And the 23. yere of his raigne, Boetius one of the peers and patricians of Rome, was now the third time made cōſul with Symmachus. The poore remainder of the Britanes, directed vnto him their letters, whereof this was the beginning. *To Boetius thrise consull, the Mooring of the Britanes.* In the processe of which epistle they thus sette foorth their pittifull estate. The Barbarous ennemy driueth vs vpon the ſea: the ſea againe vpon the enemy: betwene theſe two riſeth two maner of deathes, either we are killed, or drownned. And yet for all their ſate, they could obtaine no ayde of him, as he which had then both his handes full

*Palladius
the first
bishop of
Scotland:
An. 411.*

An. 403. **99** full of busines and battaile at home, with Bleda Lib. 7c and Attila Kinges of the Hunnes. And though the yere before Bleda was murdered by the wilie treason of his brother Attila, yet he alone remained ſo intolerable an ennemy vnto the world, that he wasted allmoft all Europe, ſpoiling and ouerthrowing both cities and caſtles. About the ſame time there arose a great famine in Constantinople, after which followed alſo the pestilēce: & a great part of the wal of the ſaid citie fel vnto the grounde, with 57. turrettes. And many other cities alſo being ouerthrown with earth-quakes, beſide hunger, and pestilence, conuulfed many a thouſand both of men and beaſtes.

How the Britones being forced by hungr, droue the Barbarous people out of their country. Whereof enſevved plentie of corne, riot, pestilence, and the loſſe of the whole country.

THE 14. CHAPTER.

IN the meane ſeafon hungr more and more preuailing againſt the Britones (in ſo much that many yeres after it left tokens and remembrances of the hurt it did in the country) droue many of them to yelde them ſelues into the ha[n]des of the robbers. Other there were which could neuer be brought there vnto, but rather then they would ſo doe, from the hilles and brakes where they lurked, many times invaded their ennemis, as truſting ſo much the more in the help of God, how much the leſſe hope they had of the ayde of man. And by ſuch meanes firſt of all, both refiſed and ouerthrew them, which many yeres together

THE HISTORY OF THE

had liued by the spoile of the country : whereby for the time they drewe homeward with shame inough, intending not longe after to returne. The Pictes then, and long time after, kept them selues quiet at home, saue only that they would make now and then inuasions into the land , and driue away booties of cattell.

After that (leauing their pilling and spoiling) the country drew to a quietnes, there enlued such plentie of graine as neuer was sene the like before, as far as any man could remember: wherevpon the people grew to a loose & wanton life, wherof all maner of lewedenes followed imediately after, especially, cruelty, hate of truth, and loue of lying : in so much that if any were gentler and more geuen to truth then other, they wold worke him all the hurte and spite they could, as a common enemy of the country. This did not only the seculars but also the clergy it selfe, and the heades therof, geuing them selues ouer to dronkennes, pride, contention, enuy, and such other wickednes, casting vtterly from them the sweete yoke of Christ.

In the meane season a bitter plague befell among them for their corrupt liuing, conluming in short time such a multitude of people, that the quicke were not sufficient inough to bury the dead. And yet for all that, they remained so hardened in syn, that neither the death of their frendes, nether the feare of their owne, could cure the pestilence of their soules, which daily perished thorough their sinfull liuing. Wherby a greater stroke of goddes vengaunce enfewed vpon the whole sinfull nation. For being now infested againe with theirould neighbours, they deuised with them selues

what

Riot and
evil life
the Brit-
tains de-
struction.

CHVRCH OF ENGLANDE for what was best to doe, & where they might seeke Lib. 2.
reskew, to withstand and repell the force of the Northern nation. And they agreed all with their King Vortigerius, to demaund ayde of the Saxons beyonde the seas. Which thing doutlesse was done by Gods owne appointment, that the wicked people might be therby plagued , as by the ende, it shall appeare most manifestly.

How the English and Saxons being sent for in to Britanny, did first cleare the country from the Pictes, and Scottes, but shortly after ioyning them selues in league with them, turned their weapons vpon their fellowes that sent for them.

THE 15. CHAPTER

THe yere of the incarnation of our Lord 429. An. 429.
Marcianus with Valentinian the 46. emperour after Augustus, raigned 7.yeres in whose time the people of the English or Saxons , being sent for of the said King in to Britanny , landed there in three longe shipps , and by the Kinges commaundement were appointed to abide in the east part of the land, to defende the country like as frendes, but in dede, as it proued afterward, minded to destroy the country as enemies. Wherefor encoutring with the northen enemy, the Saxons had the better. Wherof they sending word home in to their country , as also of the satnes of the lande, and the cowardnes of the Brittanes, the Saxons sent ouer a greater nauy and number of men better appointed for the warres, which being now ioyned with the former bande, drew to a stronger army, then all the power of

The first
arriuall of
English
men in to
Britanny.

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the Britannes was able to ouercomme. These by
the Britannes were allowed a place to dwell a-
mong them, with that condition that they should
warre for them against their enemies, and should
receiue wages of the Britannes for their tra-
uailes.

Saxons,
English
and Vites.

These that came from beyond the seas, were
three of the strongest nations in Germany. That
is, the Saxons, English, and the Vites. Of the

* The new-
people of Es-
sex, of Sus-
sex, and of
the west-
country.

The En-
glish men
occupied
at the first
all Englād
except kēt,
Essex, Sus-
sex and
parte of
the west-
country.

Vites, came the people of Kent and of the Ile of
Wite and they which in the prouince of the West
Saxons are called vnto this day the nation of the
Vites, right ouer against the Ile of Wite. Of the
Saxons, that is of that region which now is cal-
led of the ould Saxons, descended * the east
Saxons, the south Saxons and the West Saxons.
Of the English, that is of that country which is
called England, and from that time to this is
thought to stande in the middest betwene the
Vites and the Saxons, descenderth the easte En-
glish, the vplandish English, the Marshes, and all
the progeny of the Northumbers, that is, of that
people which inhabiteth the north side of the
flood Humber. The chiefe Capitaines of the
Saxons, are said to haue bene two brothers, Hen-
gistus and Horsus, of the which Horsus being af-
ter slaine in battaill of the Britannes, was buried
in the east partes of kent, where his tombe bearing
his na ne is yet to be seene. They were the sonnes
of one Vtgissus, whose father was Vecta, whose
father was Voden, of whose islew many kinges
of sundry prouinces had their originall.

Now then great companies of the said nations
dayly flocking into this Iland, they began to grow
so stonge, that the people of the country which

sen

CHVRCH OF ENGLANDE 103
sent for them, stode in great feare of their power. Lib. 1.
And sodainly making leue with the Pictes whom * The
they had now driven farder of, beganne to turne Redshane,
their force vpon the Britannes. And first they re-
quire of them more plenty of vittayles, and pyc- The first
king matter of falling out with the, threaten them spoiling of
that except they would prouide them better store, britanny
they wold break of with them, and spoyle all the by the En-
country about. And as much as they then promi- glish men.
sed, they after in deede performed.

To be short, the fire once kendled in the han-
des of the Paganes, tooke iust reuenge of the wic-
kednesse of the people: not much vnlke vnto that
fire which being kendled of the Caldees, con-
sumed the city of Ierusalem. So also this fire of
vengeaunce, the wicked conquerour kendeling it,
or rather God the iuste iudge disposing it, raigned
first ouer the citties and countrey next vnto it, af-
ter frō the east sea vnto the west, it ouerwhelmed
all the whole Iland, with out any resistance made
to quench it. Both publick and priuat houses were
ouerthrowne to the groūd, the priestes were slay-
ne standing at the aultar, the bishops with their
flock were murdered, without respect of their
dignitie, nor was there any that would bury the
slayne. Some of the miserable remaynder taken in
the hilles were there killed, other being starued
with hungre, were fayne to creepe out of their ca-
ues, and buy their vittall at their enemies hands,
with sale of their liberty for euer, if yet they were
not killed out of hand. Other fled ouer the seas
with a heauy hart. Other taryeng still in their co-
untry in feare of death and lack of foode, liued ful
miserably in the mountaines, woddes, and
cliffes.

How the Britannes obteyned the first victory of the
english, by the helpe of Ambrosius a Roman.

THE 16. C H A P T E R.

Bvt after that the English (men hauing now dryuen out and dispersed the Iande dwellers) were come back agayne, the Britannes by little beganne to take hart and courage vnto them , comyng out of their caues , in which they lay hidde before , and with one vniforme consent , calling for the helpe of heauen, that they might not for euer be vtterly destroyed. They had then for their capitaine, a Roman called Ambrosius Aurelianuſ a man of a gentle nature , which only of all the blood of the Romains remained then a liue , his parentes being slayne , which bore the name of the kinge of the country. This man being their Capitaine , they assembled them selues together, and prouoking the victors to the fight , through gods assistance, archeiued the victorie , and from that day forward , now the men of the countrie, now he enemie had the victorie, vntill the yere 555 where of their comyng into the land. But of this we shall speake more hereafter.

How Germanus the bishop, sayling with Lupus into Britanny ceased first the tempest of the sea, after the stormes of the Pelagian heresies, by the power of God.

THE 17. C H A P T E R.

Afew yeres before the comming of the Saxonnes into the lande , the Pelagian heresies

CHVRCH OF ENGLANDE. 165 Lib. 1.
ſies being brought in, by Agiſola the ſonne of Se-
uerianus a Pelagian biffop , did ſore corrupt the
ſeauoir of the Britanes. But the Britanes being nei-
ther willing to receive their lewed doctrine, be-
ing blaſphemous againſt the graſe of God, neither
able to refute their wylie & wycked perſuasions,
they deuized this holſome counſell , to ſecke for
ayde of the biffops of Fraunce, againſt theſe their
ſpirituall enemis. And calling a common counſel
they conſulted among them ſelues , whom of the
al it were best to ſend to helpe their neighbours
ſeauoir. By the aſſent of them all there was choſen
two worthy prelates, Germanus Altiliodorensis ,
and Lupus biffop of the citie of Trecassa, which
ſhould paſſe ouer into Britanny to conſirme them
in ſeauoir, which with ready obedience accepting
the commaundement of the Synode, tooke ſhip-
ping thetherward, and had very proſperous win-
des, vntill they were halfe way ouer betweene
Fraunce and Britanny.

Then ſodely as they were ſailing, the diuel much
enuyeng that ſuch men ſhould goe to recouer the
people out of their danger, and winne them to the
right ſeauoir of Christ , he raised ſuch tempeſtes &
ſtormes againſt the, that a man could not know day
from night. The ſailes were not able to beare the
boysterous fury of the winde, the mariners being
in deſpair gaue ouer, the ſhip was guided rather
by the prayer of the good, then by pollicy of the
maſter. The holy biffop Saint Germane at the be-
ginning hereof was a ſleepe, then Lupus and the
other wakened & called vpon him, as in whos
prayers they had a ſpeciall truſt. Who ſeeing the
preſent perill they were in, commaunded them all
to fall to prayer. He himſelue hauing a greater truſt
Tempes-
ceſed by
prayer and
holy wa-
ter.

in God, then he had feare of the tempest, called vpon Christ, and taking in the name of the Trinity a few sprinkles of water, casteth it in to the sea. And forthwith the rage of the stormes breke, the surges fall, God being called vpon deferred not his help, the euill spirits were chaced away, the ayer returned to his naturall course, and the winde which of late blustered all against them, now with a mery gale blowing all together with them, set them shortly after a lande, in the place where they them selues desired.

Thether a great multitude of people being assembled, receiued the priestes of God, of whose comming the wicked spirites gaue warning long before they landed, which afterward when they were expelled out of the obfesled bodies, by the commaundement of these holy seruautes of God, they declared both the whole order of the tempest which they had raised, & the great daunger which they had wrought the said good bishops, and did not denie but they were ouercome by their merites and commaundement. A while after their arriuall, they filled the Ilande with their good name, their preaching, and their vertues. And the worde of God was preached by them, not only in their Churches, but also in the open stretes and in the country, in such sort that in all places, both the sound and faithfull Catholikes were confirmed, and they that before swarued out of the right faith were amended. And in short time, thourough their authoritie, vertue, and learning, they brought all the whole country vnder obediencie to their doctrine.

The authors and head professours of hereticall error lay lurking all this while, and like the wic-

ked

ked sprites, much spighted to see the people daily to fal from them. At lenght after longe aduise-
ment vsed, they toke vpon them to trye the matter by open disputation, which being agreed vpon, they came forth richely appointed, gorgiously apparailed, accompaigned with a number of flatte-
ring fauourites, choosing rather to commit their cause to open disputing, them to seeme to the peo-
ple whom they had subuerted, to haue nothing to say in defence thereof. Thether resorted a great multitude of people with their wiues and children. The people were present both to see and to judge the matter: the parties there were farre vn-
like of condition. On the one side was the faith, on the other mans presumption: on the one side meekenes, on the other pride: on the one side Pelagius, on the other Christ.

First of all, the blessed priest Germanus and Lupus, gaue their aduersaries leue to speake, which vainly occupied both the time and the eares of the people, with naked wordes. But after the Reuerend bishops poored out their flowing wordes, confirmed with scriptures out of the gospelles & Apostles: they ioyned with their owne wordes the wordes of God, and after they had said their owne minde, they read other mens mindes vpon the same. Thus the vanity of heretikes was con-
uicted, and falsehood confuted, so that at every ob-
iection they were forced in effecte to confess their error, not being able to answere them. The people had much a doe to kepe their handes from them, yet shewed their iudgement by their clamours.

HOB

*An open
disputation
betwene
Catholikes
and heret-
ikes of the
Pelagian
secte in the
yeare of
our Lord
400.*

How Germanus restored the blinde daughter of the Tribune to her sight, and after comming to Saint Albanes shrine, did both from thence take some relikes, and left other of the Apostles or other Martyres there.

THE 18. CHAPTER.

THIS done, sodainly a certaine man of the dignitie of the Tribunes, commeth forth among them, offeringe them his daughter of ten yeres oulde to be cured, which was blinde. They bidde him haue her to the aduersaries. But they (their owne conscience fearing them to take such an enterprise in hande) ioyne their prayers together with their parentes, desiring the priestes to doe that cure vpon the gyrtle. Who seeing their aduersaries for to yelde, made their prayers for her. And after Germanus (full of the holy ghoste) calling vpon the B. Trinity, strayte loseth from his neck a little bugget which he had by his side full of the reliques of the martyres, and in the sight of them all, put it to the eyes of the mayden: which done she strait receiued her sight. The parents much ioyed therat, and the people were all amased at the sight of the miracle. After that day, the saied errors were so pulled out of the mindes of all men, that with all hart and desire, they embraced the doctrine of the bishops.

Thus these damnable heresies being suppressed, and the authors thereof vitterly confuted, and all mens mindes instructed with the purity of the faith, they went vnto Saint Albanes, to geue God the praise and thankes by him. Wher Germanus

Relikes of
holy Mar-
ties.

The faith
and devo-
sion of

hauing

CHVRCH OF ENGLANDE. 169 Lib. 12
hauing reliques of the Apostles and of diuers ^{christen} Martyres, making his prayer, commaunded the ^{bishops & b} tounbe to be opened, entending there to leaue ^{bout the} those precious treasures, thinking good that the ^{yere of our} members of the Sainctes gotten in diuers coun- ^{Lord 400.} tries, should be buried together in one tounbe, as being like of merites, they rejoyced together with God in heauen. Which being there lefte with much honour, he tooke of the dust of the place where the holy Martyrs bloud was shead, and carried it away with him. Which thinges being thus disposed, a very great multitude of people were that day conuerted vnto our Lord.

How he being driuen through sicknes to remaine there, did both quench a great fire with his prayer, and was by a vision, him selfe healed of his infirmitie.

THE 19. CHAPTER.

AS they were comming back, it happened by the diuels procurement, that Saint Germane by meanes of a fore fall he had, brake his legge. Little knew the diuell, that by the affliction of the body (as it was in Job) the merites of the holy man should be thereby the more encreased. Whiles for the time by the reason of his weaknes he was faine to tarry stil in one place, the next house he lodged in, was by chaunce set on fire, so that it hauing quickly consumed the houses thers about thatched with reede, it was now coming through the blowing of the winde, to the houfe wherein this good man was harbourred. Many came running in great haste to the Bishop, willing him to make away and sauе him selfe. Who

he re-

The like Seuerus Sulpitius S. Martin. In epist. 2. prologo, in saue vitam B. Martini. he rebuking through confidence in his faith, would not remoue out of the place he was in.

scribentis de re, came running to quench the fire. But, that the power of God might appeare the plainer, the fire still consumed whatsoeuer the people sought to

vitam B. Martini. except what the sick man lying in his bed did keepe, that the fire, as beingafeared of the holy mans lodging, ouer-skipped, but fearely burning both aboue and beneth without stay, so that in the middle of the raging flakes and flames, the house which this weake man kept, remained sound and vntouched. The people much ioyed at the miracle, and reioyced in God, to see his power to saue that, which their owne labour could not doe.

Before the cottage of this poore prelate, there laye a multitude of people without number, some to be cured of the maladies of their soules, some of their bodies. It cannot be expressed what miracles Christ wrought by his seruaunt, and what cures this sick man did. In the meane while (suffering no remedies to be applied vnto his owne infirmities) on a certaine night he sawe a very beautifull persone clad all in white apparell, to stande by his bedds side, who stretching out his hand, seemed to lifte him vp as he laie in his bedde, and bid him stand vpright vpon his feete. After which time his paines being asswaged, he was so restored vnto his helth, that as sone as it was day, he tooke his journey without feare.

W^m

How the said Bishops by the power of God, aided the Britannes in battaile and so returned home.

THE 20. CHAPTER.

IN this meane time the Saxōs & the Pictes wa- ged battaile against the Britannes, who being assembled together in the campe, & fearing much that they should not be able to ouermatch them, they required the helpe of the holy bishops. Who comming into their campe, put their fearefull hartes in such confidence, as though a great army had bene come at that instant for to ayde them. Wherupon they being their capitaines, Christ warred with them in their campe. This happe- ^{The 40th} daies of Lent, more deuoutly obserued, through the presence of the priestes: in so much that they being instructed with daily preaching, many of the country ^w may daily to be Christened, and the greatest part of the army required their baptisme. Vpon Easter day they made in the campe, the likenes of a Church with poles and bowes, where they were solemnly baptised: by vertu of which holy sacrament, they became feruent in faith, and bolde in hope of goddes strength, which before were in dispaire of their owne.

The enemies had worde of the manner and forme of their campe, and of all thinges done the-rein; Whereupon they thinking to steale vpon them, and so easely to obtaine the victory ouer them, as vnwares and vunarmed, made all the hast they could toward them: but yet by skoutes their comming was knowen in good time. Now the

the holy daies of Easter being past, the greatest part of the hoste goeth freshe from baptisme to their armour. Among them Saint German making himselfe as a captaine, picked out a certaine number of light souldiours, and going forth with them, placed them prinely in a vally, which was beset with hilles on euery side: by the which it was thought the enemy wold passe vnto the Britannes campe. Shortly after come on the same way, the army of the Saxons, who when they were set in ambush, perceiued Saint Germane to approche; who being with them, gaue them all warning that as they heard him beginne, all they should cry and aunswere the same. And sodainly breaking out of the ambush, the enemy not being ware of them, the priest cried out thrise together Alleluya. All the rest straet aunswere the same. The Ecko wherof, through the sounde of their voices, rebounding back from the hilles made such a sound, though they had ben thrise as many more in number as they were.

Herwith their enemies were so amased, as though not only the hilles, but heauen it selfe also did crye out and fight against them. Whereupon they fled with all the speede they could make, casting away their weapons, and harnesses, and thinking it inough if they might with their naked bodies escape the daunger. Many of them for feare and haite were drowned in the riuier which was betwixt them and home. The innocent army beholde ih the reuenge of their enemies, and saw them selues to haue the victory without battaile. The souldiers gathered vp the spoile, and with great ioye acknowledged God only to be the geuer of that ouerthrow. The

bishops

bishoppes them selues triumphed in God, to see the Lib. 7
enemy put to flight without bludshed, & the victory to haue ben gotten by faith in God, and not by force of man. Thus the Iland being sett in good order (the enemies both visible and inuisible being ouercome) the bishoppes returned homewarde, to whom God gaue prosperous passage, both for their owne vertues sake, and also at the intercession of the blessed martyr saint Albane.

How the Pelagian heresies began to spring againe. Germanus returning to Britanny with Seuerus, cured a lame young man, corrected the heretikes, restored the faith.

THE 21. CHAPTER.

Not longe after, was there worde brought out of the same Iland, that the Pelagian heresies beganne a new to grow and multiply, by meanes of certaine which began againe to see forth the same. Againe therfore are directed to the bishopp, the prayers of all the clergy, that he would go through with the caute of God, which he had taken in hand before. Whose petition he accepting, retourned againe with prosperous winces in to Britanny, with one Seuerus a man of greag holines, the disciple of Lupus bishopp of Ticeflag, and was ordained bishopp of I rores, and preached first vnto haue read the Germane the word of God. In this meane season, the wicked spritis flieng about the Iland, did forther say whereto (so forced and entreated) that Saint Germane was coming. In so muche that Blafus one of the chiefeft of the Iland, without the report of any mannes

the holy daies of Easter being past, the greatest part of the hoste goeth freshe from baptisme to their armour. Among them Saint German making himselfe as a captaine, picked out a certaine number of light souldiours, and going forth with them, placed them priuely in a vally, which was beset with hilles on euery side: by the which it was thought the enemy wold passe vnto the Britannies campe. Shortly after come on the same way, the army of the Saxons, who when they were set in ambush, perceiued Saint Germane to approche; who being with them, gaue them all warning that as they heard him beginne, all they should cry and aunswere the same. And sodainly breaking out of the ambush, the enemy not being ware of them, the priest cried out thrise together Alleluya. All the rest strayt aunswere the same. The Ecko wherof, through the sounde of their voices, rebounding back from the hilles made such a sound, Alleluya. Owtough they had ben thrise as many more in number as they were.

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bishops

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manifest messenger, hasted to the seas side, there
to meeete the holy men at their arriuall, bringing
with him his sonne, who in the flower of his
youth was benummed of his leg: which was so
shrunke in to his thigh warde, through the drithe
of his sinowes, that he could not set his foote vpon
the ground.

With this Elafius, came a great multitude of
people to receiue the holy prelates: who as soone
as they came alande, fel a preaching to the people
after their wonted manner. They finde the people
as touching their faith, in the selfe same stay they
lefte them, they learned the fault to remaine in a
few, after whom they seeke, and finding them out,
they condemne them. This donne Elafius felle
downe at the feete of the bishops, offering them
his sonne, whose pitefull case needed no prayers
to entreate for thereliefe thereof. Every man of
himselfe pitied the young man, especially the
priestes, who altogether (according to the pitie
conceiued) beseeched the clemency of God. And
forthwith Saint Germane taking the younge man
to him, made him sit downe: he felte his knee that
was thus bowed inward, and with his blessed
hand, serched thourough all the affected place, as
farre as the greife went. And beholde ech parte as
soone as he touched it, receiued helth, and the
sinowes returned to their naturall course, so that
in the sight of them all, the younge man was re-
stored sounde to his father. The people were all
astonished at the sight of so straunge a miracle, &
the Catholike faith therby confirmed in all their
harts.

After that he preached to the people for
the redresse of the said heresies. And by the assent
of them

CHVRCH OF ENGLANDE 115 Lib. I.
of them all, the first authors thereof are condem-
ned, to be banished the land, and are deliuered
vnto the priesles to be conueied beyond the sea:
that by this punishment, both the country might
be ridd of them, and they of their heresie. Wher-
by it came to passe, that in those places, the faith
for longe time after remained sound and vnde-
filed.

All thinges thus ordered, the holy priesles re-
turned with like good iuicisse as they came thi-
ther. Saint Germane after this went to Rauenna,
to create a peace for the people of Iude Britanny
in Fraunce, and there with great reuerence being
received of Valentinian the Emperour and Placi-
dia his mother, he deceased in Christ, whose
corps was conueied vnto his owne Church with
an honorable company, not without miracles
done by the way. Not long after, Valentinian
was killed of the souldiars of Etius Patricius,
whom he had slaine before the sixt yere of Mer-
cianus raigne, with whom the west empire de-
cayed, and came to ruine.

How the Britannes being free from all foraine War-
res, fell at warres within them selues, and to all
other mischiefes.

THE 22. CHAPTER.

AT this time the Britannes were at peace
with all other foraine enemies, but yet at
warres within them selues. Their citties and
townes lay wast, which the enemies had de-
stroyed, and they which had escaped the handes
of the enemies, were slaine many of them of their
harts.

Heretikes
bannished
the countre
set is in rest
and quiete

ownefelowes. But hauing yet as fresh in mind the late calamities and slaughters they sustaine, their priestes, peres and tubiectes kept them selues somewhat in order. But after their death, the generation that followed, little knowing, and lesse regarding the stormes peste in their fathers daies, and hauing respect only to that present prosperous estate in which they then lied, were so bente to breake all good orders of truth and justice, that skant any token or remembrance thereof remained, but only in some, and that also in very few. Among many other of their horrible doinges, which their owne historiographer Gildas, doth lamentably set forth in writing, he saie:th of them thus; That they never tooke care to preache the gospell of Christ vnto the English and Sexons, which inhabited the land among them. But yet the goodnes of God did not so forlacke his people, whom he foreknew should be sauied, but prouided for the said nation of the English much more worthy preachers, by whom they might be brought vnto his faith.

How Saint Gregory the Pope sent Saint Augustine, with certaine religious men to conuert the Englishmen, and with letters of exhortation, encouraged them in their enterprise.

THE 23. CHAPTER.

An. 582.

THe yere of the Incarnation of our Lord 582. Mauritius the 54. Emperour after Augustus, raigned Emperour of Rome 21. yeres. The 10. yere of whose raigne, Gregorius being a man of the greatest vertu and learning of his time, was then

then Bishop of the Roman and Apoltolick see, Lib. 1. which he gouerned 13. yeres, 7. monethes, 10. daies. Who the 14. yere of the raigne of the said Emperour, and about the hundredth and fiftith yere of the English mens coming into Britanny, being moued by inspiration from God there vnto, sent the seruaunt of God S. Augustine, and certaine other monkes with him which feared God, to presch the word of God vnto the nation of the English. Who obeing the bishops commaundement, when they beganne to take the said enterprise in hande, and had already traualied part of the way, they bethought them selues, that it should be better for them to returne home againe, then to goe vnto that barbarous & sauage countrie, whose language they knew not: And thus by common assent they deerned to do, as being the more surer way. Wherupon they sent Augustine back againe to the Pope (whom he he had there appointed to be bishop, if they were receiued of the Englishmen) humbly to require him, that they might not go forward in that so vncertayne, so perilous, and painfull peregrination. Whom he yet exhorted by letters, that putting their trust in the helpe of God, they should proceede in their good purpose, of which letters this is the copy.

Gregorius the seruaunt of the seruauntes of God &c. For so much as it were better never to beginne a good worke then, after it is once begonne to gce from it againe, you must needes (my deare sonnes) now fulfill the good worke which by the helpe of God, you haue taken in hand. Let therfore neither the trauail of the iourney, neither the talkes of euill tongued men dismay you, but

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with all force and ferverour, finish that you haue by the motion of God begonne, assuring your selues, that after your great labour, eternal reward shall follow. Be you in all pointes obedient vnto Augustine, whom I haue sent back vnto you, and appointed him to be your Abbate, knowing that shall much profit your soules, which you shall do vpon obedience of his commaundement. Our almighty Lord defend you with his grace, and graunte me to see the frute of your labours in his kingdome of heauen: and though I can not labour my selfe with you, yet that I may enjoy part of your reward, for that I haue a wil to labour. God keepe you in helth, my deare beloued children, dated the 23. of Iuly, our Lord Mauricius Tiberius raigning, our most vertuous Emperour, in the 14. yere of his empier, the 12. yere after his Coniulship, Indictione 14.

How he sent a letter to the Bishop of Arels, to receive them.

THE 24. CHAPTER.

HE sent also at the same time, letters vnto Etherius Archbisshop of Arels, that he should favorably entertaine Augustine going in to Britanny, of which letters this is the tenor. To the Right Reuerend and most holy, his brother and felowe bisshop Etherius, Gregory the seruaunt of the seruaunts of God. Though with such priestes as loue God, religious men neede no commendation, yet because oportunity to write did serue, we thought it good to direct our letters to your brotherhood: aduertising you that we haue sent Augustine

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Augustine the bearer hereof, with other seruaunts of God accompanieng him, for the helth of soules: whom it behoueth your holines to helpe and comfort, as the holy order of priesthood requireth. And to the entent you may be the better inclined so to doe, I haue willed him to discouer vnto you the caule of his iourney, not douting but it being knownen, you will gladly shew him what comfort you may. We commend also vnto your charitie, our cōmon sonne Candidus priest, whom we haue sent to ouersee our Church belonging to our patrimonie. God keepe you in safety reuerend brother. Datum vt supra.

How that Augustine comming in to Britanny first preched vnto the King of Kent in the Ile of Tenet, and so beeing licenced of him, came after in so kent to preache.

THE 25. CHAPTER.

Augustine being much encouraged with the comfort of S. Gregorie, returned to preache the word of God with the seruaunts of Christ which were with him, and came in to Britanny. Ethelbert at that time was king of kent a man of greate power, who had enlarged the frontiers of his empier, as far as the greate flud Humber, by which the west and northe Englishe are diuided. At the easte ende of kent, there is the Ile of Tenet. 60. miles in compasse, according to the estimation of Englishe miles, which Ilande is parted from the lande by the flud Wantsume, being of three furlonges bredthe, and in two places only passable: for bothe the hedges therof runne into

The Ile of Tenet.

THE HISTORY OF THE

the sea. In that Iland was Augustine set on land, and his fellowes, to the number of almost forty persons. They tooke with them certaine French men to be their interpretours, according as Gregorie had commaunded. And sendinge vnto King Ethelbert, they sent him worde, that they came from Rome, & that they brought him very good tidinges, to wit, that such as should followe and obey his doctrine, they should enioye an euerlasting kingdome in heauen, with the true and liuing God. Who hearing this, commaunded that they should tarry in the said Iland, hauing all thinges necessary ministred vnto them, vntil they should heare farder of his pleasure. For the brute of Christian religion had come before vnto him, he hauing maried a Christian woman of the country of Fraunce named Bertha, whom he maried with these conditions made by her parents, that it should be lawfull for her to kepe inviolable the rites of her faith and religion, with her bishop Luidharde by name, whom they appointed to assite and helpe her in matters of her faith.

Within fewe daies after the Kinge came vnto the Iland, & setting himselfe without in the ayre, he willed Augustine with his fellowes to come to visit him. He wold not suffer him to come vnto him into any house, least if he and his were skilful of sorcery, they might the rather deceiue him and preuaile against him. But they came not armed with the force of the diuell, but endewed with the strength of God, carying before them in place of a banner, a Crosse of siluer, and the image of our Sauiour painted in a table, and singing the letanies, praied both for themselues, and also for them, to whom, and for whose sake, they came therer. And when they sitting downe as the

Our faith
beganne
with Crosse
and pro-
cession.

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King did bid them, preached vnto him the worde of lite, and also to all his housshould there present, he answered them saying: You geue vs very fayer wordes and promises, but yet for that they are straunge and vnknownen vnto me, I cannot rashly assent vnto them, forsaking that auncient religion which thus longe, both I and my people haue obserued. But for so much as you are come so far, to the entent you might impart vnto vs such knowlege as you take to be right, true and good, we will not seeke your trouble, but rather with all courtesey we will receiue you, and ministre vnto you all such thinges, as are behouefull for your liuing. Nether do we let, but that you may winne vnto your profession with your preaching, as many as you can. He allowed them therfore a lodgning in the Cittie of Canterbury, which was the head cittie of his dominion, and as he promised, prouided them of necessaries, and freely licenced them to preach. It is said that as they approached neare the city, hauing the croſſe and image of our King and Sauiour Iesus Christ carried as their maner was, before them, they songe all in one tune this letany following. *We beseeche thee o Lord for thy great mercy sake, that thy fury and thine angre, may be taken from this city, and from thy holy house, because we haue sinned. Alleluya.*

How the said Austin living in Kent, did follow the primitive Church both in teaching and liuing, and was created Bishop of Canturbury the place of the Kinges abode.

THE 26. CHAPTER.

After they were now entred in to their Iodging, they began to expresse the very Apostolike

*The life of like order of living of the primitiue Church, ser-
of our A-
postles and
first prea-
chers.* fusing God in continuall prayer, watching, and fasting, and preaching the worde of life to as many as they could, despising the commodities of the world, as thinges none of theirs, taking of them whom they instructed, only so much as might serue their necessities, living them selues according to that they taught to others, and being ready to suffer, both troubles yea and death it selfe, in defense of the truth that they taught. Whereby many did belieue and were baptised, maruailing much at the simplicity of their innocent life, and at the sweetnes of their heauenly doctrine.

There was at the east ende of the citty, an auncient Church built in the honor of Saint Martine, made while the Romans were yet dwelling in England, in the which the queene (who, as we haue already said, was a Christian woman) did vse commonly for to pray. They also resorted commonly to the said Church, and began there first to sing seruice, say masse, pray, preache, and Christen, vntill such time as the king being conuerted to the

*Our first A
postle saied
mass.* faith, they received more ample licence to preach where they would, and either to bulide a new, or else repaire ould Churches. But when the king

him selfe being much delighted with the purity of their life and the example of their godly conuersation, as also with their sweete promises (which they proued to be true by the working of many

*The first
Christening
of Englis-
men in Ca-
verbury.* miracles) did belieue and was baptised, the people began more and more, daily to resort vnto their sermons, and renouncing the rites of their ould

gencility, to ioyne them selues by faith to the vnitie of the holy Church of Christ. Of whose faith and conuersation, though the King much rejoiced,

yet

yet he would force none to become Christian, but only shew him selfe in outward appearance more frendly vnto the faithfull, as companions of one kingdome of heauen with him. For why? he had learned of these his masters, that the seruice of Christ, must be voluntary and not forced. And without any farder delay, he appointed forth for his said doctours, a place and See semely for their degrees in his head citie of Canterbury, and gaue them necessary possessions for the maintenance therof.

*How he being created bishop did aduertise Gregory the
Pope of such thinges as he had done in Britanny, and
required his counsell vpon certayne incident cases.*

THE 27. CHAPTER

After this, the seruaunt of God Augustine came to Arles, where (of Etherius Archebishop of the said citty) he was created Archebishop of the Englishmen, according as S. Gregory the Pepe had commaunded. And returning vnto Britanny, he sent forthwith Laurence priest & Peter monk vnto Rome, to make relation vnto Saint Gregory, that the English men had receiued the faith, and he made their bishop; and also required his answere vpon certayne doubtes necessary for him to be informed of, wherof without delay he receiued answere. Which we thought good to put into this our history.

The interrogatories of Augustine bishop of the Church of Canterbury. First how the bishops should behaue them selues among their clergy, and how the offeinges of the faithfull vpon the

altar,

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auctor, should be distributed. And what the bishops office in the Churches. Gregory the Pope answered. The holy scripture testifieth, as I am sure you know, and specially the Epistles of Saine Paule vnto Timothy, in the which he goeth about to instructe him, after what sorte he ought to be conuertaunt in the house of God. The maner of the see Apostolike is, to geue commaundement vnto such as be made bishops, that all maner of oblations that are geuen, be deuided into four portions: the one therof to be geuen vnto the bishop towards his hospitality; the other to the clergy; the third to the poore; the fourth to the reparation of the Churches. But for as much as you being brought vp vnder regular discipline, must not by the order of your rule, liue a part from your clergie, in the Church of the English which is as yet but newly entered into the faith of Christ, you must follow that trade and forme of life, which was vsed in the primitiue Church among the fathers, amonge whom there was none that laid that to be his owne which he possessed, but all thinges were common. And if there be any amonge the clergy out of holy orders, which cannot liue chaste, they shall take wiues and haue their stipend allowed them without: for of the the same partes of which we haue spoken of before, we know it is written, that it was deuided to euery man according as he had nede. You must also thinke and prouide for their stipend, and they are to be kept vnder the ecclesiasticall rule, and seene vnto, that they liue honestly, attend their psalmodie, & keepe both hart, tongue and body from all vnlauffull things through the grace of God. As for them that liue after the common sorte,

what

S. Augu-
stin our
Apostle
was a
monke.

The clergy
out of holy
orders ha-
beit wiues

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what neede I to speake, either what portions they shall geue, what hospitality they shall keepe, or what workes of mercy they shall fulfill? Seing it is commaunded that all which is superfluous, should be employed vpon godly vses, according as our Lord, the master of vs all doth teach vs; *Quod superest date eleemosinam & omnia munda erunt Luc. 11:3* vobis, of that which is left, geue almes, and all shalbe cleane vnto you.

Augustines demynde. Where as there is but one faith, why be there so many sundry customes of Churches? And one custome of masses, obserued in the helie Church of Rome, another in Fraunce?

Gregory the Popes answere. Your brotherhood knowe the custome of the Church of Rome, in the which you were brought vp. But it pleaseth me that if you haue founde any thing be it other in the Church of Rome, Fraunce, or any other, that may more please God, that you choole that, and plante in the English Church (which as yet is but lately come to the faith) the best orders that you can choole, and gather out of them all. For the thinges are not to be loued for the place, but the place is to be loued for the good things that are in it. Choole then out of ech Church, & that which is most godly, most religious, & best in any of them, that being gathered together as it were in a boundell, deliuer vnto them, and inure them there vnto.

The question of Augustine. I praye you how shall he be punished, which taketh any thing away from the Church?

Gregory aunswere. That you may consider, by the person of the thefe. For there be iuste which haing

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hauing otherwife to liue, yet steale: & some other
there be, which are druen thereunto by necessity.
Whereby some must be merced with fines, some
must be punished with stripes, and some fauora-
bly, some sharply corrected. And when sharpe pu-
nishment is exercised, it must be done with cha-
rity, not in fury. For therfore the man is punished,
that he may not be damned in hel fire. And so we
must chaitise our bretheren offending, as the good
fathers doth their carnall children, whom though
they punish for their faults, yet they seeke to haue
them their heires, whom they punish, and keepe
their possessions for them, whom they seeme to
chasten in their anger. This charity therfore is
euer to be kept in minde, and according to it, cor-
rection is so to be measured, that the minde ex-
cedeth not the rule of reason. Thou shalt also tell
them, that they must make restitution of such
thinges as are taken from the Church. But God
forbid, that the Church should looke to receiue
with encrease of gaine such earthly thinges, as
hath ben taken from it.

The question of Augustine. Whether two ger-
man brothers, may marry two sisters, which be
many degrees from them?

Gregory aunswereb. That may be done lawf-
fullie by all meanes, for there is nothing found in
scripture to the contrary.

The question of Augustine. Vnto what generation
may the Christians mary with their kindsfolke?

Gregory aunswereb. It is permitted by a cer-
taine law of the Romanes, that brothers and si-
sters children, may lawfully be ioyned together
in wedlock. But experience sheweth, that of such
wedlocke their can growe no children, and the

holy

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holy lawe forbiddeth, that we should reueale the
turpitude of our kindred. Wherefor it is necessary
that it be the third, or fourth generation that
should be permitted to marrie. As for the second,
they must in any wise forbear one from the
other. To marrie with our steppe-mother, it is a
greuous offence, for it is writen in the law. *Thou*
shalt not reueale the turpitude of thy father. The sone
cannot reueale the turpitude of his father. But be-
cause it is written. *They shal be two in one flesh,* he
that presumeth to reueale the turpitude of his
steppe-mother, which was one flesh with his fa-
ther, he truly reueleth the turpitude of his father.
It is also forbidden thee, to marry with thy bro-
thers wife, for that by her former mariage she was
one flesh with thy brother, for which cause Iohn
Baptiste was beheaded, and suffered holy martir-
dome. To whom though it was not said, that he
should deny Christ, yet was he killed for the con-
fession of Christ. For in that our Lorde Iesu
Christ said, I am the truth, for that he was killed
for the truth, he shed his bloud also for Christ.
And whereas there be many of the English, which
whiles they were yet infidels, were thus vnlaw-
fully coupled, when they come to the faith, they
are to be warned, that they forbear, and take it to
be a right greuous offense. Teache them to feare
the dredfull iudgements of God, least for vnlaw-
full carnall loue, they runne in daunger of hell
fire. And yet for this are they not to be kept from
the communion of the body and bloud of our Sa-
uiour Christ, least you may seeme to punish such
thinges in them, which they committed by igno-
rance before their baptisme. For at this present
time, the holy Church with a zele doth punish
some

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somethinges, some other of a mekenes it doth tolerat, at some other it winketh vpon considera-
tion, yea it so beareth & dissembleth, that the euill
which it hateth, by bearing and dissembling it re-
dresseth. All such as come to the faith, are to be
warned that they committ no such thinge, and if
they then doe, they are to be restrained from re-
ceyng the sacrament. For as they are somewhat to
be borne withall which offend of ignorance, so
they are sharply to be corrected, which wittingly
feare not for to sin.

Augustines question. If the bishops be so far a part
one from an other, that they cannot conuenient-
lie assemble together, whether one may be ordai-
ned a bishop, without the presence of other bis-
hops?

Gregory ansuvereth. In the Church of England,
in which thou only art as yet a bishop, thou canst
ordaine none, but without other bishops. For
when come there any bishops out of Fraunce
which might assist you in ordaining bishops? We
will therefore you ordaine bishops, but so that
they may not be one far from an other, that there
be no such necessitie, but that they may hereafter
come together at the creation of other. The Cu-
rars also whose presence may do good, ought ea-
sely come together. When then by the helpe of
God, the bishops shall be so made, that they shall
not be far a funder one from the other, there shall
be no bishop created without three or four bis-
hops assembled together. For in spirituall matters,
how they may be wifelie and prouidently dis-
posed, we may take example of carnall matters. We
see when mariages are solemnized in the world,
other that are maried are called there vnto, that

Of crea-
ting of bis-
hops.

such

such as were married before, should ioye with
such as are married after. Why then may it not be
like in this spirituall ordinance (in which by spi-
rituall ministerie a man is ioyned vnto God) that
such then should resort together, which either
may reioyce of the worthines of him that is made
Bishop, or may pray together vnto God for his
continuance?

Augustines question. How shall we deale with
the bishops of Britanny and Fraunce?

Gregory ansuvereth. We geue you none autho-
rity ouer the bishops of Fraunce, for that of aunc-
ient time, and of my predecessours, the bishop of
Arles receiued his palle, whom we must not be-
reue of his authority. And if it chaunce you ther-
for to go to Fraunce, you shall treate with the said
bishop of Arles, how such defaultes as are in the
bishops may be redressed. Who if he be negligent
in the execution of ecclesiastical discipline, you
must moue him and prick him forward there
vnto: to whom also we haue written, that ioy-
ning with you being there present, he do his en-
deouore, to reforme the maners of the bishops in
such thinges, as are contrary to our Lordes com-
maundement. You by your owne authoritie haue
nothing to doe in sitting vpon the bishops mat-
ters, but yet by courteously entreating them, by
geuing them good example for to follow, you
may reforme the mindes of the euell disposed
vnto virtu. For why? it is written in the law, he
that passeth through another mans feilde, shall not
thrust his sickle into his corne, but rubbe the ea-
res with his hande; and so eate them. Neither
canne you thrust the sickle of iudgment into the
corne that is committed vnto another mans

A

charge,

The pri-
macy of
Canterbury
in Englaud.

charge, but with the example of your well doing, you may rub off the chaffe of sinne from Gods corne, and by treating and persuading with them, conuert them to the body of the Church of Christ, as a man doth the meate he eateth, in to his owne. But whatsoeuer is to be done by authority, let it be done by the said bishopt of Arles: least that order should be broken which was ordained by the auncient institution of our fore-fathers. As for all the bishops of Britanny, we commit them vnto your charge, that the vnlerned by holsom doctrine may be instructed, the weake by good persuasions may be strengthened, the froward by iust authority may be corrected.

Augustines question. Whether a woman that is great with childe, may be baptised? Or how long after she is brought a bed, shall she tarry before she be received in to the Church? And the childe that is borne, how longe shall it tarry before it be baptised, lest it be preuented by death? Or how long after she is brought a bed, shall her husband forbeare her carnall company? Or if she be in her monethly desease, whether may she come to the Church or be received to the mistery of the holy communion? Or the man after he hath carnally knownen his wife, whether may he enter into the Church, before he hath washed himselfe with water, or receive the mistery of the holy communion? Of all which, the rude English nation had neede to be informed.

Gregory answyereth. I doubt not but you haue bene asked counsell in these maters, and I thinke also I haue made you already aunswere herein. Yet that which your selfe could say and thinke herein, I thinke you would haue it confirmed with my

my aunswere: The woman with child, why should she not be Christened, seeing to be teeming, is no sinne before the eyes of almighty God? For oug first fathers, when they had sinned in paradise by the right iudgment of God, they lost the immortality which they had received. And for so muche as God would not viterly destroy mankind for his sinne, in punishment of his sinne, he tooke frō him the benefite of immortality, and yet of his mercy and goodnes he reserued vnto him the encrease of issue. That then which of the gift of God is reserued vnto the nature of man, by what reason should it be restrained from the grace of baptism? For in that Sacrament by the which all sinne is vtterlie taken away, it is great follie to thinke any man to be restrained from the gift of that grace, who is willing to receiue it. When the woman is deliuered, how many daies after she shall come to the Church, is plaine to be knownen by the commaundement of the ould Testament which saith thus. *The woman which hath borne a male childe, shall remaine thirty three daies in the blood of her purificatio: she shall souche no holy thinge, nor shall enter into the sanctuary, vntil the daies of her purification be fulfilled. But if she haue brought forth a femal childe, sixty six dayes she shal remains in the blood of her purification.* Which yet is to be knownen, that it is ment in mistery: for if the same hower that she is deliuered, she should come to the Church, she should run in no danger of Gods displeasure, for it is the pleasure of the flesh, not the paine that caueth the sinne, the pleture is in begetting the childe, but bearing is the paine and trauaile. Whereupon it was saied vnto our first mother, who first brake Gods commaundements, *I shall multiply thy*

Leue. 12

Pangues

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pangues and paines, and thou shalt bring forth in sorrow. If then we forbid the woman which is deliuered, to come to the Church, we make as though her paine were her sinne. By no meanes then is it forbidden to Christen, ether the woman that is deliuered, or the childe wherof she is deliuered, yea the very first hower ether of the deliuerie of the one, or of the birth of the other, if any of them both be in perill of death. For the grace of the sacrament, as it is to be geuen vnto the liuing with great discretion, so is it to be offred without delaie to them which draw toward their death: lest while time conuenient to geue the mistery of our redemption is looked and taried for, by meanes of delay, the partie die before he can receiue the said benefit.

Nether shall the man carnallie companie with his wife, vntill the child that is borne be weaned. But now by a corrupte custome, the wemen refuse to nourse the children borne of their owne body: which semeth to haue ben found out only of incontinencie: for therfore they refuse to nourse their owne children, because they will not forbear the company of their husbandes. Wherfor such as of an euill custome do put their children to nourse, shall not lie with their husbande vntill the daies of their purification be fully cōplet. Also in the time of her flowers they are forbid to company with their husbande, so that the ould law doth punish them which haue to doe with a woman being in that case. Which woman yet neuerthelesse is not then forbidden to come to the Church, because the superfluity of nature cannot be imputed for sinne: and for that she suffereth it against her will, it is no reason she should be restrained.

strained from comming into the church. For we know that the woman which was diseased with the bloddy flux, coming humbly behind our lord, ^{Lxx. 8.} touched the hemme of his garment, and by and by was cured of her said infirmitie. If then the woman which had the bloddy flux, might lawfully touch the garment of our Lord, why may not she enter into the church, which suffereth her mortnethly flours? But you will say for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe, deare brother, that al what we suffer in this mortall flesh by feeblenes of nature, was by the iust iudgement of God ordayneed after our sinne, hunger, thirst, heate, cold and wearinesse, procedeth of the infirmitie of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmentes against colde, rest against wearinesse, but to take medicine against sycknes? So vnto the woman that monthly course of her body is a desease. If then she did wel presume which being sycke touched the garment of our Lorde, that which is graunted to one woman, why should it not be graunted vnto all other, which by nature ar greued with like sycknesse?

Nether shall she be forbidden in the said daies, to receiue the holy sacrament: but if of a great reuerence which she hath there vnto, she will not presume to receiue it, she is the more to be praised: but if she doe receiue it, she is the lesse to be iudged. For it is the point of well disposed min- ^{N. 22} des, there to acknowledge their fault sometimes, where there is none in deede. For many times that is committed without fault, which yet pro- ceeded

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ceeded of a fault. Where vpon to eate when we
ar hungry is no faulte, and yet hungar began and
sprange first of the syn of our first father. And that
monethly custome is no syn to the woman, for
that it happeneth naturally. But yet bicause na-
ture is so corrupted, that without the mans will
it seemeth to be defiled, it had its first originall
offsyn, and remaineth as a punishment, to the in-
tent man might now know, what he is become
through the iustice of God by syn. And that man
which did commit sinne wi h his will, should
feele the punishment offsyn against his will.

And therfore wemen, when they do consider
them selues herin, if they mekely refuse to come
to the sacrament of the body and bloud of Christ,
they are to be comended for their good considera-
tion: But if of a good custome of a religious life,
they haue a feruent desire to come vnto the holy
misteries, they are not to be forbiddē, as I haue said
before. For as in the ould testament, outward
workes are to be obserued, so in the new testa-
ment, that is not so much regarded which is done
outward, as that which is intended. For where as
the lawe forbiddeth vs to eate many meates as
vncleane, yet in the ghospell our Lord sayeth: *not*
that which entereth into the mouth, that defileth the
the man: And presently he sayeth expounding the
same: our of the harte come euit thoughts. Where it
is sufficienly declared, that thinge to be vncleane
before God, which springeth out of the roote of
of an vncleane hart. Wher vpon Saint Paule also
sayeth, *that to the cleane, all thinge is cleane: but*
vnto the vncleane and the infidell, nothinge is cleane.
And I tray: after he putteh the caute of that vnc-
cleane; *For their minde and conscience (saith he) is*
defiled.

Mat. x. 5.

Gal. 5. 1

135 CHVRCH OF ENGLAND. Lib. 11.
defiled. If then the meat be not vncleane vnto him
which hath not an vncleane mind, why the should
that, which the woman hauing a pure mynde
doth suffer of nature, be imputed vnto her as im-
puritie?

As for the man which sleepeth with his owne *Exit. 13.*
wife, shal not come into the church except he be
washed with water. The lawe commaundeth the
olde people, that the man which hath had to doe
with his wife, shal both wash him selfe with wa-
ter, and not enter the church before the going
downe of the son. Which saying may yet be con-
strued spiritually: for then spiritually the man
hath to doe with the woman, when the minde
doth delite it selfe with vncleane thoughts of
vnlauful lust. And except this fire of lust be quen-
ched, he shall not think him selfe worthy the com-
pany of the faithfull brethern, who findeh him
selfe possessed with vnchaste desires. Though of
this thinge diuers countries ar. of diuers myndes,
and some vse one thing, some an other, yet the
maner of the Romans was euer of auncient time,
after the company of their owne wyues, both to
purifie them selues in the bath, and of reuERENCE
to forboare a while comming into the church.

We say not this for that we take mariage to be
syn, but for that euuen the lauful company of man
and wife, is not without the pleasure of the flesh:
which pleasure can not be altogether without
some syn. For he was not borne of aduoutry or
fornication but of lauful wedlocke which sayed:
Behold I am begotten in iniquitie, and my mother hath
conceiued me in syn. He which knewe him selfe to
haue bene conceiued in syn, mourned to remem-
ber his synfull byrth, for the tree doth beare in
his

Whether
in the acte
of mariage
there be
any sinne.

Psal. 50.

his braunches, the corrupt humors which he drew from the roote. In which words yet he doth not call the carnall company of man and wife synne, but pleasure therein. For there are many thinges, which of them selues be lawfull and alowable, & yet in the doing of them we are somewhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmesse of our mind is troubled: and though what we doe be well done, yet is it not well, that in doing it our minde is put out of quiet. For he was angry with the vice of the offenders, who said, *Myne eye is troubled with anger.* For whereas the minde can not lift it selfe vp vnto the light of contemplation, except it be still and quyer, therefore he sorrowed to see his eye distempered with anger. For while he was forced to looke downward to punish the transgessours, he was forced also to be withdrawen from the contemplation of things which are aboue. So then it is a commendable thing to be moued with anger against synne, and yet is it a grief and a hinderance to the well disposed minde: for in that he hath ben angry, he knoweth that he hath offended.

Wherefore, to come to the purpose, the right vse of carnall company betweene man and wife, is to come together for procreation of children, not for lust and pleasures sake. And if any man doth vse his wife, not for carnall pleasure, but to the ends of procreation only, this man truly is to be left vnto his owne discretion, both for comming vnto the church, and also for receiuing of the holly sacrament of the body and bloud of our Lord. For he is not to be kept either from the one or the other, who being in the fire yet can not be burned.

Psal 30.

CHVRCH OF ENGLANDE. 137 Lib. 10
ned. But when on the contrary, not the desire of issue, but the pleasure of the body, beareth chieffest rule in the worke of copulation, they haue both cause to bewaile their fraltrie. For though the worde of God doe graunt them so much, yet doth it not so graunt it them, that they should be out of feare of offence. For as saynt Paule writing to the Corinthians sayeth, *he that can not live chaste is Cor 7. let him haue his wife, so he straitwyses farder sayeth, I say this as tolerating, not commanding.* There is no toleratio of that which is lawfull of it selfe, wherfore in that he vieth this worde tolerate, he sheweth it to be faulty.

It ought well to be pondered, that our Lord intending to speake vnto the people in the monte of Sina, gaue commaundement, that they should first abstaine from wemen; and if purtie of the body were there so earnestly required, where our Lord by meanes of his creature did speake vnto men, that they which should heare the worde of God should be free from wemen, how much more ought the wemen which receiue our Lords almighty body, seeke to preferue in them selues cleanes of the bodie, least they take hurt by the greatness of that inestimable misterie? Hereof also is it said by the priest vnto Dauid touching his seruants, that if they were cleane from wemen, they should eate of the shew bread, which otherwise they should not be suffered to receiue, except Dauid would say that they were pure from wemen. Then the man bathed in water after the carnall knowledge of his wife, may be admitted to the sacrament, when it is found that he may come vnto the church.

Augustines question. Whether after the illu-
sion

Exod. 19.

1. Regis. 11

Of nightlie
pollutions
or illusōs.

Gregory answereth. The testament of the ould law as we haue aboue said, auerreth him to be defiled, and suffereth him not to enter the church before euening, and not but first bathed. Which thing the spirituall people otherwise vnderstanding, shall take it in like sense as we haue aboue declared. For he is deluded as it were by dreame, who being tempted with vnclenesse, is defiled with reall imaginations in his thought, but he washeth himselfe with water, that is, he washeth away with teares the filth of his thoughtes: And except the fire of temptation do goe forth, let him hould him selfe guiltye as it were, vnto the euening. But in this maner of elusions, there is a difference to be made: For a man must narrowly search and discusse himselfe, from what cause this thing came into his minde, when he was a sleape. For sometimes it commeth of surfeit, sometimes of superfluitie or weakenes of nature, and sometimes also from vncleane thoughtes. When it cometh of the superfluitie or infirmitie of nature, it is nothing at all to be feared, for the mind in this case soroweth more that it hath suffered willingly, then that it hath committed any thing wittingly. But when it hath risen thorough inordinat excessie of diet, wherby the vessels of the seminall humours ar replenished, the minde therby is not cleare and voide of fault: yet it is not guilty of so great fault, that the man thereby is to be withholden, ether from receiuing of the sacrament, or from saying of masse. Bicaule it may happen, that ether it is holy day, or the partie must

of

of necessitie say masse, for that there is no other priest to be gotten in that place. And if there be other at hand, yet the illusion comming only of surfeit, is no sufficient cause to make a man to forbear the receite of the holy misteries. Yet (as I thinke) he ought meekely forbear from the offering of the holy sacrifice, though not from receiuing: except the minde withall be defiled with some vncleane phantasies: and though the party do not remember, that in his dreame he stayned any such phantasies, yet in his owne iudgement he is not guiltyes, if in the dayes before he remembreth he had offended in gluttonous feeding of the body. But if it riseth of any foule thoughtes, which he had wakynge, the offence is open and manifest of it selfe. For he doth see out of what roote that polution did spring. For the euell that he wittingly thought vpon, that vnittingly he committed.

3.

4.

But here againe we must consider, whether that thought sprang of suggestion, of delighte, or of consent, for by these three all maner of sinne is fulfilled. Suggestion is by the diuell: delite by the flesh: consent by the spirit: The diuell, was ^{Suggestion} ^{Delight.} ^{Consent.} the first prompter to sinne, Eva (as it were the flesh) tooke delighte therin. Adam (as it were the spirite) consented. And herein is requisite great discretion, that the minde as iudge ouer it selfe, should discerne betwixt suggestion and delighte, betwixt delight and consent. For when the wyc ked fende doth rayse the first motions vnto synne in our harte, if there follow no delighte therein in the mynde, there is no synne at all committed: but when the flesh begynneth to take delighte therein, then synne begynneth to springe: If

then

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then aduisedly he doth agree thereunto, then sinne
is perfited. So that in suggestion is the beginning,
in delighte the feeding, in consent the finishing
of sinne. And it often chaunceth that the euill,
which the diuell soweth in the thought, the flesh
delighteth therin, and yet the soule doth not a-
gree there vnto. And though the flesh can fele no
delighte without the soule, yet the soule striuing
against the pleasures of the flesh, is against its will
hampered with the pleasure of the flesh, in such
sorte, that with reason it doth gainesay, and not
agree vnto it, and yet is bound with delighte, but
so that it much lamenteth its bande. Wherupon
that principall champion of the heauenly army S.
Paule, bewailed himselfe saying: *I find a law in
my limmes, repining against the law of my minde, and
leading me awaie prisoner in the law of sinne which is
in my limmes.* If he were prisoner, then he did not
fight: and if he did fight, why was he prisoner? He
then striued with the law of his mind, against
which, the lawe of his flesh did fight. Then if he
fought, he was not in bondes. Man therefore is
both bounde & free: free through righteousness
which he loued, & bounde through the delighte,
which he indured against his will. These be the
aunswers of holy Gregory vnto the demaundes
of the reverend bishop Augustine. The epistle
which he had addressed vnto the Bishop of Arles,
and sent after to Vergilius the successor of Ethe-
rius, here after followeth.

Rom. 7.

The Epistle

CHVRCH OF ENGLANDE. 141 Lib. 1.

*The Epistle of S. Gregorie vnto the Bishop of Arles,
that he should ayde Augustine in the Worke of
God.*

THE 28. CHAPTER.

Gregory the seruaunt of the seruaunts of
God, sendeth greeting vnto the reverend &c
his holy brother Vergilius bishop. With what
affection our bretherens comming of their owne
accoerde vnto vs are to be enterteined, it may there-
by well appere, for that many times we are wont
to bid them vnto our house for charities sake. If
therfore it chaunceth your brother and mine Au-
gustine bishop, to come vnto you, I pray you re-
ceiue him with such harty and frendlie enterteine-
ment, that both he may be thereby honorablie
comforted, and others taught how brotherly cha-
rity is to be maintained. And for that it often ti-
mes chaunceth, that they which be farre off, shall
soner learne by reporte of others, such things as
are to be reformed where we are, then we our
selues, if it be so that you heare by him of thin-
ges among your priestes or oþers, worthy to be
redressed, sitting in examination with him vpon
the parties faulty, make diligent search and scru-
tenie thereof. And in such thinges as offend God
and prouoke his wrath, shew your selfe so loth
and harde to be entreated, that both to the feare
of other, the offenders be punished, and the in-
nocent through false surmises be not oppressed.
God kepe you in helth, Reuerend brother. Geuen
the 20. of Auguste the 28. yere of the raigne of
our good Lord and Soueraine Mauritius Tiberius
Emperour, Indiſtene quare.

By he

How the said Gregory sent vnto Augustine a palle with
a letter, and more preachers.

THE 29. CHAPTERS

Further more, the said Pope (for so much as Augustine had aduertised him that there was a great haruest and few workemen) sent him with his said legates, more preachers, of which the chiefeſt were Mellitus, Iustus, Rufinianus: And by them also he ſent all ſuch thinges as were neceſſary for the furniture & ministerie of the church: As holy vefſels, aultarclothes, ornamēntes for the churches, apparel alſo for the priēts & clergy. Also reliques of the holy Apōſtles & martyres, & many bookeſ. He ſent him alſo letters by the which he ſignified vnto him, that he had ſent him a palle and iuſtructed him what order he ſhould keepe in making of Bifhops in the country of Britanny: of which letters this is the tenor.

To his moſt reuerend and holy brother Auſtine bishopp, Gregory the ſeruant of the ſeruants of God. Although ſuch as labour in the worke of God, may affuredly hope that God doth reſerue for them vnspeakable reward in the kyngdom of heauen, we neuertheleſſe ſtand bound temporally alſo to honour and reward them: that they may by meaneſ thereof be the moſt earnestly bent to take paynes in fardering the honour of God. And for as muſch as by the goodnes of God and your traualle, the newe church of the English people is brought vnto the faſh and grace of Christ, we graunt vnto you, the ſe of the Palle, to weare ſuch times only as you ſay

*A palle
from the
Pope to
Augustin
the first
Bishop of
Canterbu-
ry.*

ſay Maffe: And we licence you to ordayne twelue Bifhops, in ſuch places as are vnder your iurifdiſtion: but ſo that the Bifhop of London be euer here after confeſcated of his owne Synode, and receiue his palle of this holy and Apōſtolike ſee, wherein I by the authoritie of God, doe now ſerue. Also we will that you ſend a bishopp to the citte of Yorke, whom you ſhall think worthy of that prelaſie, ſo that if that citte with the country about receiue the worde of God, the ſaid bishopp be authoriſed to make twelue bishops more, and he him ſelue be their Metropolitane. For we entend to geue him alſo a palle by the grace of God, if we liue: whom neuertheleſſe we will to be ſubieete to your diſpoſition. But after your deaſh ſo to haue the ouerſight of the reſt of the bishops whom he ſhall make himſelfe, that he be in no caſe ſubieete vnto the auſthoritie of the bifhop of London. Betwixt the Bifhops of London & York let this be the diſference, that he be highest, that is first ordayneſ. All thinges that is done for zeale of Christ, is to be done with common counſell and muuall concorde, ſo that they may with one minde diſpoſe their doinges, and accoſtliſh what they haue diſpoſed without variance. We will farther, that vnto you be ſubieete, not only the bishops which you ſhall make your ſelue, or ſuſh as ſhalbe made by the bifhop of Yorke, but alſo all the priētes of Britannie: to the entent that from your liuinge and life they may receiue a pa-tern, both to beleeue, and alſo to liue a right: and executing their offiſes both in ſoundnes of faith and integritie of life, they may attaine to the kyngdom of heauen, when it ſhall please God to call them. God keepe you in helth reuerend brother.

Geuen

*The priu-
leges of the
Bifhops of
Yorke and
London.*

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Geuen the 20. of August the 29. yere of the raigne
of our Soueraine Lord and Emperour, Mauritius
Tyberius, the 18. yere after his consulship, Indi-
ctione quarta.

*The copy of a letter sente by S. Gregory, to Mellitus the
Abat going to Britanny.*

THE 30. CHAPTER.

Holy water
altars &
relicues. After the said legates were gone, and were
in their iourney toward Britanny, the holy
father Gregory sent letters after them worthy of
memorie, in which he openly declared, how ear-
nestlie he rendered the helth of our country. Writ-
ting thus. Vnto his deare beloued son Mellitus ab-
bat, Gregory the seruaunt of the seruaunts of God.
After the departure of you & the company which
was with you, we were in dout what became of
you, for that we could heare nothing how you
sped in your iourney. When then God shall bring
you vnto our reuerend brother Augustine bishop,
tell him what I haue of longe time deuised with
my selfe of the cause of the English men, to wit,
that not the temples of the Idols, but the Idoles
which be in them be broken, that holy water be
made and sprinkled about the same temples, alt-
ars buylded, reliques placed. For if the said chur-
ches be well made, it is nedfull that they be al-
tered from the worshipping of diuels into
the seruice of God: that whiles the people do not
see their temples spoiled, they may (forsaking
their error) be moued the more ofte to haunt their
their wonted place, to the honor and seruice of
God. And for that they are wonte to kill oxen in
sacrifice

CHVRCH OF ENGLANDE 145 Lib. 15
sacrifice to the diuels, they shall vse the same
slaughter now, but chaunged to a better pur-
pose. It may therefore be permitted them, that in
the dedication dayes, or other solemne dayes of
martyrs, they make them bowers there about
churches, and feasting together after a good reli-
gious sorte, kill their oxen, now to the refreshing
of them selues, to the praise of God, and encrease
of charitie, which before they were wont to of-
fer vp in sacrifice to the diuels: that whiles some
outward comfortes are referued vnto them, they
may thereby be brought the rather to the inward
comfortes of grace in God. For it is doutlesse im-
possible, for men being so rooted in euell custo-
mes, to cut off all their abuses vpon a sodaine. He
that laboreth to clime vp vnto a high place, goeth
vpward by steppes and paces, not by leapes. So
vnto the childe of Israel being in Aegypt, our Lord
was wel knowen, but yet he suffered the to doe sa-
crifice vnto him still in offring vp of beastes vnto
him, which otherwise they wold haue offered vp
vnto the diuels, as they were wont to doe in the
land of Egypt, that altering their intent, they
should leaue some, and also keepe some of their
ould sacrifices: that is, that the beastes which
they offred before, they should now offer still, but
yet in offring them vnto the true God, and not
to the diuels, they should not be the same sacri-
fices in all pointes as they were before. These be
the thinges which I think expedient you declare
vnto our said brother: to the entent that he
being there, may consider with himselfe, how
ech thing is to be disposed. God kepe you in helth,
dearly beloued sonne in Christ. Geuen the 25. day
of Iune. The 19. yere of the raigne of our souerain
K. Lord

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Lord, Mauricius Tyberius emperour; and the 17
yere after his consulship, *Indictione quarta.*

A letter of Saint Gregorie to Augustine, exhorting
him that he should not glorie in him selfe of his ver-
tues, and miracles.

THE 31. CHAPTER.

About this time he sent Augustine an epistle, concerning such miracles as he had knownen to be done by the said Augustine. In which epist'le he exhorted him, that he should take no pride of minde therefore. I know (saith he) deare brother, that it pleaseth god to shew by thee great miracles among the people, whom by thee he hath called to his faith. Whereupon it is nedefull, that of that most heauenlie gifte, both thou ioy with feare, and feare with ioy. Thou hast to ioy, for that by meanes of the said miracles the Englishmens soules are wonne to the faith. Thou hast to feare, lest through the miracles, which be done by thee, thy weake mind be lifted vp in presumption, falling as farre inwardly by vaine glory, as thou art by outward praise puffed vp. We must remember, that the dicsiples returning with ioy frō their preaching, when they sayed vnto their heauenlie maister, *Lord in thy name the very diuels were obedient vnto vs*, it was by and by auinuerted vnto them. *Doe you not reioyce thereat, but rather reioyce for that your names are written in heauen.* For they had fastened their minde vpon a priuate and temporall ioy, when they ioyed of their miracles, but Christ called them backe from priuate ioy vnto commune, and from temporall to eternall, wh-
n
he

Lucas 10.

CHVRCH OF ENGLAND E. 147 Lib. 22
he said: *Ioy for that your names are written in heauen.* For not all the chosen of God doe miracles, but yet al their names are written in heauen. For why, they which be the disciples of truth, ought to ioy in nothing, but only in that good thinga which all other good shall hatie as well as they, and whereof they al shall haue ioy without ende. This therfore it remaineth dearly beliued brother that of the thinges which by the power of God thou workest outwardly, thou euer exactly discusse thy selfe inwardly, and thouroughly understand both who thou thy selfe art, and what plenty of grace god hath bestowed vpon that countrie, for whose sake (to the entent it might be the rather couerted) thou hast receiued the gift of working miracles. And if thou rememberest, that thou haste at any time, ether by woide or deede offended God, haue that euer in thy reme- braunce, that the ofte thinking vpon thy synne may preffle doun the mounting pride of thy hart. And what so euer grace thou ether hast or shalt receiue, to worke miracles, think it geuen thee, not for thine owne sake but for theirs, the minister of whose saluation thou art ordained.

How Saynt Gregorie sent letters and presents to king Ethelberte.

THE 32. CHAPTER.

THe said holy Pope Gregorie at the selfe same time, sent vnto king Ethelberte a letter with rich pretentes of diuerse fortes, doing vnto the king temporall honours which through his helpe was growen into knowledge of the glory of heauen. The copy of the said letters is this. Vnto

the right honorable and his most worthy sonn, Ethelbert king of the English, Gregorie bishop. God almighty, for this cause doth call good men to the government of his people, that by their hands he may distribute the gifis of his mercy and grace, vnto al such ouer whom they haue the government. Which thing we know to haue ben done among the natiō of the English, ouer whom you are chosen to haue the rule, that by gifis of God employed vpō you, the like benefits of grace might by your meanes be geuen to all such as are vnder your dominio. And therfore, O noble Son, labour diligently to keepe the grace which you haue receiued from God, and seeke with spedē to sett forth the faith of Christ to your subiectes. Haue a good zele to procure the conuersion of as many, as you can possibly: forbid the worshipping of Idoles: ouerthrow their temples: edifie the manners of your people with the exāple of your owne integritie, with wordes of exhortation, feare, fayer speach, and well doing, that he may be your rewarder in heauen, whose knowledge and name you make to be enlarged vpon the earth. He also shall make your memory the more famous vnto your posteritie, whose honour your seeke and maintaine, among your people. For so Constantinus being sometimes a most vertuous Emperour himselfe, and calling his subiectes from the wicked worshipping of Idoles, brought them all with himself vnder the obediēce of almighty God our Lord Iesu Christ. Wherby it was brought to passe, that his name was of higher renoune, then any of the princes that went before him, and so much he excelled in glorie all his auncestours, by how much also he surpassed them in well doing.

Wherfore

Wherfore let your Highnes also seeke now to publish vnto the kinges and countries subiecte to your dominion, the knowledge of one god, the Father, the Son, & the holy Ghoste: to the entent you may thereby surpassee in honorable fame the the auncient kinges of your nation: and how much the more you trauaill to chase away sinne in your subiectes, you may haue so much the lesse feare of your owne sinnes, before the dreadfull feate of Gods iustice. Our right reuerend brother Augustine bishop, being brought vp in the rule of religion, hauing good knowledge in the holy scriptures, and a man through the grace of God of much vertue, what so euer he shall aduertise you to doe, gladly heare it, deuoutly performe it, diligently remember it. For if you will heare him in that which he speakest vnto you in Gods behalfe, God also shall the soner heare him speakeing and entreating for you. If otherwile (as God forbid) you refuse to geue eare and heede to his wordes, how can God heare him praying for you, whom you despise to heare speaking to you from god? Wherfore with all your harte ioyne your selfe with him, & assist him in Gods seruice with all such authoritie as God hath geuen you, that he may make you partaker of his kingdom, whose faith you cause to bee receiued and obserued in your kingdom.

We will also your highnes to know, that (according as we are taught in the holy scriptures by the very wordes of God) the end of this world draweth onward, and the kingdom of the Sayntes of God shall follow, which neuer shall haue ende. And the ende of the world approaching, many thinges shall fal vpon vs, which haue not bene

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heard of before, to witt, chaunge of ayer, terrible fighes from heauen, tempestes contrary to the order of the times, all which shall not yet fall in our dayes. Wherefore if you shall know any of these to happē in your land, let not your minde be dismayed therwith, for therfore shall there be signes sent before the end of the world, to the entent we should the more diligently tender the helth of our soules, liue euer in doute and feare of death, ready prepared by good workes, for the comming of Christ our Judge.

Thus much haue I said in few wordes, right honorable Son, entending to speake more at large, as I shall heare the faith to be enlarged in your kingdom. Then shall be I be so much the more encouraged to speake, how much the greater cōfort I shall cōceive by the cōuercion of your country. I haue sent you some fime smal presēts, which yet shall not seeme smale vnto you, if you shal accept them as halowed, with the blessing of Saint Peter. Almighty god perfect in you his grace according as he hath begonne, and send you both longe life here vpon earth, and that ended, eternall life in his kingdom of heauen. The grace of God keepe your highnes in saftey my dere Son.
Datum vt supra.

How Augustin repaired the church of our Sauiour & buylded the Abbey of S. Peter the Apostle.

THE 33. CHAPTER.

A Vgustine after he had obtained to haue a bishops see appointed him in the kinges citte, as is aboue sayd, through the ayde of the king, he received

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couered there a churche, which had beene of ould buylt by the Romans which were Christia- chrisites
nes, and did dedicate it to the name of our Sauiour church is
Iesus-Ch ist, and there made a house for him and canterbur-
his successors. And not far eastward from the cit- * This
ty he buylded a * monastry in the which, kyng monastry
Ethelbert through his aduise, buylt a new church is now cal- led the Au-
in the honor of Saynt Peter and Paule, and enri- gustines, if
ched it wi h sundry gystes, in which both the it yes
body of Augustine himselfe, and of all the bishops stands
of Canterbury, and of all the kinges of kent were
wont to be enterred. Which church yet not Au-
gustine himselfe, but Laurentius his successor did
consecrat. The first Abbat of that monastry, was
one Petrus a priest, which being legat into Fran-
ce, was drownē in a creake called Amfleie, and
buried after a homly maner of the inhabitous of
the same place. But our Lord entending to haue
it knowē, how worthy a man he was, caused that
euery night there appeared a light from heauen
vpon the place, where he lay buried: which
when the neighbours about had espyed, gath-
ering therby that he was some good and holy man,
& searching out what and from whence he was,
they remoued his body frō thence, & buried it ho-
norablie in the towne of Bulleyne, in a place of the
churche conuenient for so worthy a person.

*How Edilfrith king of the Northumbers, wasted Bri-
tanny and conquered the Scottes.*

THE 34. CHAPTER.

A bout this time, Edilfrith a man very valia-
unt and much desirous of renowme, was
king

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king of Northumberland, one that more wasted
the Land of Britany then any of the English Prin-
ces. So that it seemed he might be compared vnto
Saul kyng of the Israelites, saue only in that he
was voide and ignorant of Gods religion. For
none of all the coronells, none of all the kinges,
did conquerre more of the lande of Britanny, ether
makynge them tributary, driving them cleane out
of the country, and planting the English in their
places, then did this Edilfrith. To whom that
might be well applyed that the patriarche Iacob
sayd, when he gaue his sonne Beniamin his bles-
sing in the person of Saul, Beniamin like a rauen-
ing wolfe, in the moraing shall eate his pray, &
at night shall diuide the spoyle. Wherby Edana-
den kyng of the Scottes much grudging to see him
goe forward after this sorte, assembled a mayne &
a strong army against him. But the said Edelfrith
encountering him in the field with a few me, gaue
him the ouerthrow, and in that famous place of
Deglastone, disconfited his great army. In which
field Theobald brother to Edilfrith was slayne,
with that parte of the army wherof he was gene-
rall. This battell was foughte in the yere of our
Iorde 603. and the 11. of his raigne, which lasted
24. yeres, and the first yere of the raigne of Pho-
cas then Emperour of Rome. From that time for-
ward vnto this present, neuer was there king of
the Scottes, which durst meeete the englishmen
in the field.

THE

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THE SECOND BOOKE OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

*Of the life, learning, and death, of blessed Pope
Gregory.*

THE I. CHAPTER.



N the yere of the Incarnation of
our Lord 605. the holie Pope Gre-
gory (when he had most glori-
ously gouerned the see of the Ro-
man and Apostolique Church 13.
yeares 6. moneths and 10. daies)
departed this life, and was translated to the eter-
nal seate ^{of} the kingdome of heauen. Of whom
it becometh me in this our historie of the Church
of England, to speake more largely; because by
his diligence he conuerted our nation, that is, the
Englishmen, from the powre of Satan, to the ^{s. Gregory} faith
of Christ, whom we may well, and also ^{Bishop} must call our Apostle. For as soone as he was high ^{over the} Bishop
over the whole worlde, and appointed ^{whole} gouerner of the Churches latelie conuerted to the
believe of the truth, he made our nation the ^{and our} ^{Apstole} ^{Church}

Church of Christ, which had bene euer vntill that time the bondslau of Idolls. So that we may lawfully pronounce of him the saying of the Apostle: That although he were not an Apostle to others, yet he was vnto vs. For *the signes and token of his Apostleship, we are in our Lorde.* This Gregorie was a Roman borne, his fathers name was Gordian, his pedegre of an auncient stocke, not onlie noble, but also religiouse. For Felix sometime Bishop of that same Apostolique see, a man of greate renomme in Christ, and the Church, was his greate grandfathers father.

S. Gregory a religious man.
This nobility of religion he kept, and maintained, with no lesse vertue, and deuotion, then his parents, and auncient kinsfolke had done before him. But his worldlie nobilitie he forsooke altogether, and by the speciall grace of God, turned the same to the purchasing of eternall glorie in heauen. For changing sodenlie his secular habit, he went into a monasterie, where he began to liue in such grace of perfection, that vnto his minde (as often after he was wont to witnes with weeping teares) all transitorie things were alreadie subiecte, that he far surmounted all worldlie workes, that he was wont to thinke of nothing, but heauenly thinges: yea, that being yet clogged with his earthly body, he now by contemplation did passe the very naturall bounds of his flesh, and that he dearely loued death also, which to most men is an irksome paine, as an entraunce of life to him, and reward of his labour.

All which things he said of himselfe, not carking of his encrease in vertues, but rather lamenting the lacke, and decay of them. In which defectes (as he was wont to say) he thought himselfe now

now to haue fallen by reason of his ecclesiasticall charge, and occasion of greater care. For talking on a time secretlie with Peter his deacon, when he had recompted the olde giftes, and vertuous graces of his minde, straightway he said sorowfullie. But now alas, by the meanes of this my ecclesiasticall charge, my minde is encombred againe with seculare affaires, and after the good quiet and rest which it had, is now defiled againe with the dust of earthlie busines: and when condeicnding to many, it wandereth and roueth about outward matters, after desiring inward good thoughtes, it returneth therunto, no doubte, the weaker. Therfore I weigh with my selfe what I doe now suffer, and I weigh also well, what I haue forgone. And when I behold, what I haue lost, this that I suffer waxeth more greueouse. Thus said this holie man out of a greate & passing humility.

But we must thinke, that he lost none of his monasticall perfection by any occasion or trouble, of the ecclesiasticall charge or office of a Bishop, but rather that then he did much more good, and profited more in vertue, by the labour of conuerting many to the faith, then he had done before, with the priuate quiet of his owne conuersation only. For euen being bishopp, he ordered his house like a monasterie. For as soone as he was taken out of the monasterie, and ordained to the ministerie of the auiter, being afterwarde sent as legat from the see Apostolike to Constantynople, he for all that, in that earthlie princes palace liued so, that he neuer intermitted his purpose of heauenlie conuersation. For he tooke with him certaine bretheren of the monasterie (which for true brotherlie loue folowed him to that

S. Gregory the Popes legat at Constantynople.

Impe-

Imperiall cittie) for the better keeping, of his regular obseruance: that alwaies by their example (for so he writeth) he might be fastned as with a stronge cable or anker, to the pleasante porte of prayer, when soeuer he were tossed with the raging waues of worldly cares, and might also strengthen his minde by dailis conference, and reading with them, whensoeuer it should be shaken with seculare affaires.

And truly he was by these mens companie, not ony defended from the assaultes of the world, and earthlie troubles, but also more and more stirred vp to the exercises of a heauenlie life. For they exhorted him, that he would discusse and expound with some godlie and mysticall interpretation the booke of blessed Job, which was enwrapped with many greate obscurities. Neither could he deny them his paines, which of brotherlie loue moued him to this profitable labour, but hath therfore meruelouslie declared in 35. bookes of Expositions, how this worke of Jobes historie, first is to be vnderstood according to the letter, then, how it may be referred to Christ, and the Sacraments of the Church, and lastlie in what sense the same may be applied to euerie particular faithfull man. Which worke he began to write, while he was legate in Constantinople, but he finished it afterwarde when he was Bishop of Rome.

This blessed man, being in Constantinople, suppressed an heresie touching the state of our resurrection (which then there arose) in the very beginning, by the force of Catholike truth, and veritie. For Eutychius Bishop of Constantinople, began to preache a false doctrine, which was, that

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our bodies in the glorie of the resurrection, should *S. Gregorij* be so subtile, as is either the winde, or ayer: so *represso* that it should not be possible to feele, or touch *an heresie* them. Which when S. Gregory had heard, he *rising in* *Constanti* proued this opinion to be quite contrary to true *noble* faith by the force of truth, and also by the example of the resurrection of our Lorde. For the true, and Catholike faith beleueth, that our bodies being exalted in the glorie of immortalitie, shall in deede be subtile by the effect of spiritual powre, yet notwithstanding able to be felt, and touched because of the truth of our nature: according to the example of the bodie of our Lorde, of which now risen from death, himselfe saied to his disciples: *Touche ye and see, for a spirit bath not flesh, nor* *bones as ye see me have.* *In the assertion of this faith,* *Luc.24.5* *the right reuerend father Gregorie, did labour so* *much against this vpstart heresie, quenched the* *same with such diligence, and so vanquished it by* *the helpe of the vertuous Emperour Tiberius* *Constantinus, that from thenceforth no man was* *founde, which durst be a stirrer vp againe, or main-* *teiner therof.*

He made also another excellent booke, which is called the Pastorall. Wherin he declareth plainlie, what manner of man he ought to be, which should be chosen to rule the Church: And how the rulers therof, ought to liue themselves, and with what discretion they ought to instruct every one of their hearers; and also with how great con sideration they should dailie weigh their owne weakenes. Moreouer he wrote 40. homilies vpon the Gospell, which he hath diuided by equall number into 2. volumes. He made also 4. bookees of dialogues, in which at the request of his Dea- *The wor* *kes of S.* *Gregory.*

con Peter, he hath gathered together the vertuous dedes of holy men, which himselfe could either knownen in Italie, or heare of, for their fame, to the example of good life for all posterity: that like as in his bookes of Expositions, he teacheth in what vertues a man must labour, so by the describing of holy mens miracles he might shew, what, and how greate the excellencie of those vertues is. Furdermore, because the first and last partes of Ezechiel the prophet, seemed obscure and darke, he hath fully shewed by 22. Homilies, how much light, & good matter is within them.

That I neede not speake of his smale booke of answers, which he wrot back to the questions of S. Austin the first bishop of Englishmen, as I haue declared before, placing the whole booke it selfe in this my historie. Neither of his other littell

Lib. 1. cap. 27.

booke of Synodes, or Councels, which he hath made most profitably, conferring with the bishops of Italie for the necessarie affaires of the Church. Nor of his familiar letters, sent vnto divers men. Surely it is my thinke, maruaile, that he should write so many, and such great volumes: being (as he saith of himselfe) almost in all his youth vexed with the paines of his bowells and entralles, by the weakenes of his stomake: more sicklie, and made faint and feble with agues, though not verie feruent for the time, yet quotidianes continuallie troubling him. But in these his greate griefes, counting carefully with himselfe, what that the scripture saith, euerie sonne which is received, is scourged before, the harder he was kept downe with these present aduersities, the more assuredlie did he lift vp himselfe, with the hope of euerlasting comforte. And thus much

Heb. 12.

haue

haue I laid hitherto in the praise of his excellent witte, which could not, no not with so greate weakenes of bodie, be any thing debated.

Now whereas other bishops, bestowid their labour in building of Churches, & decking the same with gold and siluer, this man gaue himselfe altogether to the gaining of soules. Whatsoever mony S. Gregory he had, he diligentlie distributed, and gaue the same to poore men, that his righteousnes might mes man. remaine world without end, & his horne be exalted in glorie for euer. Who might truelie say of himselfe, that sayng of blessed Iob: The eare hearing did bring Iob. 29³ me to blesse, and the eye seeing did beare witnes for me, because I had delivered the poore man cryng out, and the fatherles childe, who had no helper. The blessing of the perishing man came vpon me, and the heauy bare of the widow did I comforte. I haue put on iustice, and decked me therewith as with a garment, and pretious crowne in my iudgement. I haue bene an eye to the blinde, and a foote to the lame. I was a father of poore men, and the cause which I knew not, I diligentlie sought for. I did breake in peeces the iawes of the vniuste man, and euен out of his teeth pluckt I the praye: And a little after. If I haue denied (saith Iob) to poore men what they haue asked, and haue made the eye of the widow looke longe for her healpe: If I haue eaten my meate alone, and the poore fatherles childe hath not eaten thereof with me. For euен from mine infancie mercie hath growen with me, and out of my mothers wombe it was borne with me. &c.

Moreouer to this good S. Gregories piety, and perfect righteousnes, this also apertaineth, that he hath made our nation by preachers which he sent hither, partakers now of eternall libertie, taking vs from the teeth of our old enemy the diuell.

Fog

For which our faith, and saluation reioysing with himselfe, and commanding the same with worthie praise, he saith thus in his exposition of blessed Job : *Beholde the tongue of Britannie, which once knew nothing but to rore ruelie, hath of late begonne to sing the Hebrew Alleluia in geauing praise to God. Beholde the Ocean once rough and high, but now milde and calme, obeith to the seate of holie men, and the furiose floddes thereof, which earthlie Princes with force could neuer fraie, the same for feare of God, the poore priestes doe binde with bare wordes. And that Ocean sea which neuer feared the mightie hostes of infidels and heathen souldiers, doth now tremble at the tongues of bumble faithfull men. For wheras by good preceptes, and heauenlie wordes, yea and with manifest miracles also, the grace and knowledge of God is powred into it, by the terrorour of his diuinitie it is so bridled, and kept lowe, that now it feareth to be troublesome, and most earnestly desirith to come to the glorie of immortalitie.* By which wordes this holie father Gregorie doth declare, that S. Austin, and his companie, brought the Englishmen to the knowledge of truth, not only by preaching to them in worde, but also by shewing them heauenlie signes, and miracles.

Masse said at the shre-nes of S. Peter and Paule in Rome. This holie Pope Gregorie, amongst his other doinges, caused that in the chappells of the blessed Apostles Peter and Paule, masses should be said ouer their bodies. In the celebration of which masses, he added these three words and petitions full of greate goodnes and perfection : *Diesque nostros in tua pace disponas, atque ab eterna damnatione nos eripi, & in electorum tuorum iubeas grege numerari.* That is to saie : And dispose our daies in thy peace : commaunde ys to be freed from eternall

damna-

danation, and to be numbred in the flocke of thine electe. He gouerned the church of Christ in the reygne of the Emperoures Morys and Phocas. But in the 2. yere of this Phocas Empire departing out of this life, he went to the true lyfe which is in his heauen. His bodie wae buried in S. Peters church before the Vesterie, the 12. daye of Marche. With the which bodie he shall ryse againe hereafter in glorie, with other Pastors of the holie church : on his tounbe was witten such an epitaphe, as foloweth.

*This corps, o earth taken of thee, take now againe to An Epitaphe
keepe, (full sleepe. the upon
Vntill the same the lord shall styrre, to lyse from death. S. Gregorius
His spirite above the starres is gone, where death shall not be.
our Apo-*

not it presse.

Which rather was a Way to him, the crue life to possesse.
The chefest Byshop buryd is, in this sepulchre here,
Which euer, and in euery place, in goodnes dyd appere
The hugrymā with foode he fedde, the naked he arrayde,
With sacred sermons Christen sowles, from Satans
power he stayed

He did in worke what thing in word, souer he did teach
That he might be a sample set, to men rybile he did
preache.

*(And guyde,
The English land to Christ he turned, by vertues force
Making by that nevv nation, al Christendō more vvyde.
Thy bovv, thy care, thy studis was, good Pastor and
thy paynes,*

*Of thy poore flocke vnto thy Lord, to bring the greatest
gaynes.*

*With these thy triumphes then, reioyse, Gods choseſ
captaine.*

*For novv revarde of thy good wrokis, thou surely
dost obtaine.*

I must not here with silence passe ouer the report which we haue heard by our elders and auncesters, of S. Gregorie, how, and vpon what occasion he was moued to bestow such diligent labour in the conuersion of our countrey. Men say therfore, that on a certaine day when manie marchantes came to Rome, and brought into the market place dyuers wares to be sold, and manie also came thither to buy, that emongest them Gregory him selfe came to cheapen, & vew the market. Where when emongest other thinges he had espied younge men set to be sold being of white skinne and comly countenance, with decent order, and colour of their heare, beholding them awhile, he demaunded at last, out of what region or land they were brought? And it was answere that they came out of the yle of Britannie, where the inhabitants were all of that beautie. Then asked he whether the people of that ylante were Christian men, or yet lyued in the paynims errors? And answer was made, that they were al paynims. Then this good man heauielie fighing from the botome of his harte, Alas, quoth he, it is a pittifull case, that the author of darknes should possesse such bryght and beautifull people, & that men of so fayre a face, shoulde inwardly beare so fowle a soule.

Then enquired he fader another thing, what was the name of that nation, or people? And whē answer was geuen, that they were called * Angles or English. Truely not without cause, quoth he, be they called Angles, for they haue an * Angels face. And it is but meete that such men were partakers, and inheretors with the Angels in heauen. But what is, quoth he, the name of the prouince,

Since, whence they came? The marchants ^{* Of Yorke shire.} answered, that the people of that prouince ^{* Neira.} were called * Deyres. Marry quoth he, they ^{* Neira.} maye iustly be named * Deyres. For they shal be ^{* cristi,} taken ^{sic legie} From theire of God, and called to the mer- ^{holde lib.} cies Ihes of Christ. But what is quoth he, the ^{t. His.} kinges name of that prouince? When it was an- ^{Angl.} swered that his name was, Alle. S. Gregory, allu- ^{Angl.} ding to the name, sayd: Alleluya must be louunge in that Princes dominions to the prayse of Al- mightrie God his creator.

And furthwith going to the Bishop of the Ro- man and Apostolike see (for himselfe was not yet chosen Bishop thereof) he besought him, that he wold send into Britannie, and to the Angles there, certayne ministers of the worde, by whome they might be conuerted vnto Christ, laying that himselfe was ready to do this deede by the helpe and ayde of God, but yet so, that it shoulde first please the Apostolike Pope, to permit and allow the same. Which his request when he could not then obtaine (for if the Bishop would gaue graunte him what he asked, yet the Romans coulde not haue suffered him to departe so farre from the citie) afterward, as soone as himselfe was Bishop, he brought to passe and fulfilled this good werke which he had before so fōrre desired, sending forth dyuers preaches, but himselfe helping at home with prayer, and godly exhortations, that their preaching might be frutefull, and take good effect. Thus much according to the opinion which we haue heard from aunciters, I thought best to inser in the historie of our Church.

How Austin exhorteth the Briton Bishops to the catholike unitie and accord, with a miracle done before them: and how he prophecyed what vengeance shoulde fall on them if they despised his wordes.

THE II. CHAPTER

At home
South
Hampson.

Psal. 67.

About this time, Austin by the ayde & helpe of king Ethelbert, called together the Bishops and doctours of the greatest prouince, & nearest to him, which were the Britons (to commune with them) into a place which vntill this daye is called Augustine zat, as one would say the power & strength of Austin, being in the borders of the Vectians, and west Saxons. There he began with brotherly admonition to perswade them to be at peace, and catholike vniue with him, and to cōmunicate with him, for Gods sake in the labour of preaching the gospel to the heathē of England. For as yet they kept not the Easter sonday in dew time, but from the 14. to the 20. moone. Which compote is concluded in the compas of 84 yeares. They vſed moreouer manie other things contrarie to the vniue of the church. Which when they had ben with longe discourse declared, and these men neyther for prayers or exhortations, nor for rebukes or threates of Austin, and his companie, would geue their assent, but rather preferred their owne traditions, before all other churches, which throughowt the whole worlde agreeede with Austin in Christ, then this holie father made an end of so longe and troublousom strife saying in this wyle. Let vs pray vnto God, vvhich doth make men all of one minde and accord to avvell in his fathers house, that he will vouchsafe to signifi-

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He vnto vs by some heauenlie signes, which tradition is to be folowed, and by what wayes we must speedely walke to the entrance of his kingdome. Therfore let here be brought forth some sicke body, and by whose prayers he shalbe healed, let his faith be beleueed, and his godly do-
Our Apo-
stles faith
confirmed
by ambs.

To this when his aduersaries had graunted, al- though verie vnwillingly, there was presented a certaine blinde Englishman, who being offred to the Briton priestes, when by their ministracie he was not holpen, nor could be cured, at the length S. Austin compelled by iust, and greate necesside, fell on his knees to the father of our Lord Iesus Christ, beseeching him, that he would restore sight to this blinde person, that had lost it, and hit by the corporall illumination, and bodey lightning of on a man, his spiritual grace might enkeale light in the hartes of manie faithful. And forthwith the blinde man sawe, and Austin was praiised of the people as a trewe preacher of al truelth and verity. Then these Britons confessed in deede, that they vnderstood, that to be the true way of ryghteoufnes, which Austin had preached and shewed vnto them. But yet they laid, that they could not alter and change their olde customes & ordinances, without the consent and licence of their clergie and people. They desyred therefore, that they myght haue a second Synode of a greater multitude: Which whē it was appointed to be so, there came by reporte, seauen Briton Bishops, and many other well lerned men, especially out of their greatest monastry at Bangor, where at that time Dinoth was Abbot.

These men being now readie to goe to the for-

saide Sinode, came first to a certaine holy and wise man (which liued thereabout an Anchorettes life) to aske his counsel, whether they ought at Austinis preaching and exhortation to leaue their traditions, or no? Who answered them: if he be a man of God, folow him. But how shall we proue (said he) that he is a man of God? The Anchoret

Matth. xi. answered: our Lord saith, *take ye on you my yooke, and learn ye of me, for I am milde, & humble of harte.* If therfore this Austin be milde, and humble of harte, it is likely that himselfe beareth the yooke of Christ, and will offer you the same to beare. But if he be curst, and proude, it is certaine, that he is not of God, neither must we much esteeme his wordes. Then they enquired againe of him, how

*The gene-
rall rule of
our Sanc-
tis, euily
construed
in a parti-
cular case.* they might know whether this Austin were proude, or no? Marry quoth he, prouide yee that he with his companie come first to the place of the Sinode, or counsell house. And if when yee approche neere, he ariseth courteously to you, thinke yee that he is the servant of Christ, and so heare yee him obediently. But if he despise you, nor will vouchesafe to rise at your presence, which are the more in number, let him likewise be despised of you. And truly as this Anchorer bad them, so did they. For it happened that when they came thether, S. Austin was alredy there, and sate in his chaire. Which when they saw, straight wexing wrothe they noted him of pride, and therfore endeuored to ouerthwarte and gainfaie, whatsoeuer he proposed. His oracion briefly was thus.

*Thre con-
ditions
proposed to
the Briton
or welch
bishops.* Although (dere brethern) in many other points you doe contrarie to our custome, or rather contrarie to the custome of the vniuersall Church of

Christe

Christ, yet notwithstanding if yee will in these three things consent, and obey vnto me: that is, to celebrate the Easter in dew tyme to accomplish the ministerie of baptisme (by which we are borne againe to God) according to the manner of the holy Roman, and Apoitolike Church: and last of all, to preach with vs to this English nation the word of our Lorde, all your other ceremonies, rites, fashions, and customes, though they be contrary to ours, yet we will willingly suffer the, and be content to beare with them. But they answered, that they would doe none of the thinges requested, neither would compre him for their Archebishop: saying with themselues: nay, if he would not so much as rise to vs, truelie the more we should now subiecte our selues to him, the more woulde he hereafter despise vs, and set vs at naught. To whome the good man of God S. Austin threateningly prophecie, that, if they would not accept of peace, and be at accord with their brethern, they should receave and feele warre from their enemies. And if they would not preach to the Englishmen the way of life, they should suffer at their handes, and by their power, the vengeance of death. Which thing in all pointes came so to passe as he foretould, by the secret wor- king of Gods iudgement.

For it happened afterward, that the most mighty king of the Englishmen Edilfrede (of whom I haue spoken before) gathering a greate army, made at the citie, which the Englishme call Legacester, but the Britons better Carlege, a foule slaughter of this vnafaithfull, & naughty people. For being now ready to geue the onset of the fight, when he espied their priestes (which came together to pray

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to God for the souldiers warringe) stand a part frō
the rest in a sure & safe place, he demaunded, what
they were, and to what end they came thither ?

The mo-
nastery of
Bangor in
Wales.
Now the most parte of these priestes were of the
monasterie of Bangor, where was reported to be
so great a number of monkes, that this monasterie
being diuided into seauen companies, with eche
companie his seuerall assigned ruler, none of these

Fasting &
praying in
fastmaki-
nges auai-
teth not,
companies had leſſe then three hundred persons,
who all did euer liue by the labour of their owne
handes. Manie therefore of them after their 3. daies
fast, came with the rest to the aſſaide armie, to
pray for the souldiers: hauing also by them a de-
fendour named Brockmal, who ſhould keepe, and
preſerue them from the weapons and ſtrokes of
their enemies, while they were thus ernestlie bent
to their prayers.

This the cauſe of their comminge thither,
when King Edelfrede had vnderſtoode, he ſaid:
If theſe men crie and call vpon their God againſt
vs, trulie althoſh they haue no armour, yet they
fight againſt vs, who with their wicked wordes,
and hatefull curses perſecute vs. Therefore he
commaunded his souldiers firſt to aſſault them,
and ſo he vanquished after, the other parte of this
detestable hoſte, but yet not without greate loſſe
of his owne men. It is reported, that there were
ſlaine in that warre of them which came to prae,
about a thouſande, and two hundred men, and
only fiftye to haue eſcaped by flight. For Brock-
male, at the firſt comming of his ennemis, fled
ſtraight with all his souldiers, & whom he ought
to haue defended, he leſte them all naked and bare
to the ſtrokes of the ſword. So in this manner
was fulfilled the prophecie of the holy Bishop

Auſten,

CHVRCH OF ENGLAND. 169 Lib. 2.

Auſten, who was himſelfe longe before that ta-
ken out of this life to the kingdome of heauen.
And thus theſe vngratious, and falſe people,
ſuffered the punishment of temporall death, be-
cause they had refuſed, and diſpifed the hollome
counſell of perpetuall life and ſaluation, offered
vnto them.

How the ſaid Auſtin, made Mellitus and Iuſtus Bifhops:
and of his death.

THE III. C H A P T E R.

IN the yeare of the Incarnation of our Lord
604. Auſtin Archbiſhop of Britannie, confe-
ſcrated two Bifhops, Mellitus and Iuſtus. The
one, to wit, Mellitus, to preache to the prouince
of the Este Saxons, which are ſeparated from kent
with the Tems, and are fast ioyned to the Eſſex ^{the conre}
ſea, whose chiefe citie is London, of ſituation ^{about} _{London.}
nere ſette vpon the banckes of the fludde called
the Tems, a princely mart towne, of manie peo-
ple arriuing thither by ſea & lande. In which cou-
trie at that time, raigned Sabereth Ethelberts
nephue by his ſiſter Ricula. Although this Sabereth
was himſelfe vnder the dominion of the ſame
Ethelbert, who was (as I haue before ſaide) king
ouer all the Englishmen, euen vnto the end of the
fludde Humber.

Now as loone as this prouince by the preaching
of Mellitus, had receaued the worde of truſh, *Mellitus*
King Ethelbert buiſſed in the citie of London S. ^{the firſt}
Paules Church, where Mellitus, & his ſuccellours ^{bifhop of}
euer after ſhould haue their bifhops ſee. The ^{London.}
other, which was Iuſtus, Auſtin ordeined bifhop
in kent, in a cittie of Canterbury diocelſe, which
the

*Influs the
first Bishop
of Roche-
ster.*
the Englishmen called Rotchester, by the name of the chiefeſt ciſten, or ruler thereof. Which is in diſtaunce from Canterbury towne aboue 24. miles weſtwarde. In which ciſte King Ethelbert buiſted S. Andrew the Apoſtles Churche, and gaue many goodliſ and diuers giſtes to the biſhops of both theſe Churcheſ, that is, S. Pauleſ in London, and S. Andrews at Rotchester: like as he gaue alſo others to the biſhop of Canterbury: and moreouer he added territories and poſſeſſions thereto, for the better maſtaining of them that liued with theſe biſhops. After this the deſtie be-

*The death
of S. Au-
gustin our
Apoſtle.*
loued man of God, our holie father Austin died, and his bodie was laied by the Churche of the bleſſed Apoſtles Peter and Paule (of which Churche I haue made mention before) without the dore therof, because it was not yet fiſhned, nor dedicated. But as ſone as the Churche was dedicated, his body was brought in, and decentlie buried in the north porche of the ſame Churche.

*Memories
of ſoules
deparied.
Agenzia
eorum.
The Epi-
taphe upo
S. Augus-
tine cou-
be in Can-
terbury.*
Where alſo were interred the bodies of all the Archbiſhops following, except two only, that is, Theodore and Berthwold. Whose bodies were laied in the Churche it ſelue, because the porche could receiue no more. This Churche hath almoſt in the middeſt of it an auſter dedicated in the ho- nour of S. Gregory the Pope, at which auſtar euery ſaturday their memories are ſolemnelie celebrauert by the priue of that place. In the toumbe of this Austin, was written ſuſh an Epitaphie as followeth.

*Here lieth and reſteth bleſſed S. Austin, the firſt Ar-
chbiſhop of Canterbury, vvhoo vvas ſent bether of holy
S. Gregory Biſhop of Rome, and ſtrengthened of God by
vvorking of miraclcs. Who conuertert King Ethelber-*

and

*and his realme from the vvorſhipping of Idols, to the
faſth of Christ: and ſo fuliſhing in peace the daies of
his office, he died the 26. of Maie, in the raigne of the
ſame King Ethelbert.*

*Hev v Laurence vwith his other Biſhops admoniſheth the
ſcottes of the vnitie of the Catholike Churche, and
ſpecially to followe the ſame in celebrauert Easter.
And hev Mellitus came to Rome.*

THE IV. CHAPTER.

*After the death of S. Austin, Laurence ſucceſ-
ſed in the Biſhoprick, whom S. Austin him-
ſelue while he liued, had ordeined thereto, leſt that
after he was deade the ſtate of this Churche, rude
as yet, and latelie conuertert, might beginne wa-
uer, and fall, if it ſhould haue lacked a Paſtor and
ruler neuer ſo little while. Wherin he followed the
example of the firſt paſtor of the Churche, that is,
of the moſt bleſſed, and Prince of the appolitie S.
Peter, who when he had liued at Rome the foun-
dation of Chriſtis Churche, conſecrated Clement
for his ſuccellor, who had euer before bene his
healper in preching the goſpell. This Laurence
being now Archebiſhop, ſaw how ioylelie the
foundations of this his Churche did encreaſe, which
were well and stronglie laied. And he endeuou-
red to liſte vp the ſame to their perfect highnes,
both by often wordes of holie exhortation, and
alſo by continual examples of deuoute and god-
lie workeſ. And trulie he ſolicitouslie cared, not
only for the new Churche, which was now ga-
thered of Englishmen, but alſo for the Churche of the
old inhabitants of Britannie, and of the Scottes
alſo,*

*Laurence
the ſecond
Archebiſ-
hop of Ca-
terbury.*

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also, who harbour'd in Ireland the next Ile to
Britannie: for which people he also laboured as a
true pastour and prelat. For as soone as he knewe
the life and profession of the Scottes in their fore-
named countrie, to be scarce Ecclesiastical, and
well ordered in many pointes (like as was the
Britons at that time in Britannie) speciallie be-
cause they celebrated not the solemnite of Ester
in dew time, but (as I haue before shewed)
thought that they must obserue and celebrate the
daie of our Lords resurrection from the 14. mone
to the 20. he, I say, with the other Bishops, wrote
vnto them an exhortatiue epistle, beseeching and
praying them to receaue and keepe the society of
Catholike obseruation, with that Church of
Christ which is spred ouer all the whole worlde.
The beginning of this epistle was such.

*To our dearest beloued brethern the Bishops and Ab-
bottes throughout all Scotland, Laurence, Mellitus &
Iustus Bishops, and seruants to them that serue God,
greeting. When as the see Apostolique (according to
the accustomable maner therof to send into all places
of the Worlde) directed and sent vs vnto these West
quarters, to preach the word of God to paynum people
and to heathen men, it hapned vs to entre into this Ile
which is called Britannie. Wherethinking that all that
did beare the name of Christian men, walked according
to the accustomed way of the vnuerfall Church, we ho-
nored with greare reverence as well the Britons as the
Scottes. But after we had well proued and tryed the
Scottes to svarue from the same, we yet judged the
Scottes for beter men. Many now we haue learned by
Bishop Dagamus, comming to this before mentioned
Iland, and we doe understand by the Abbot Columban
of Fraunce, that the Scottes do nothing differ from the*

Britons

CHVRCH OF ENGLANDE. 173 Lib. 2.
Britons in their conuersation. For Bishop Dagamus co-
ming to vs, would not only not eate vvit vs, but not so
much as eate his meate in that house vvhile vve vvere,
&c. Thus Laurence, with the other Bishops, sent
also letters worthie and meete for his degree, to
the Briton priestes. With which letters he care-
fully sought and earnellie laboured, to confirme
and strengthen them in the Catholike vnitie: but
how much he hath auailed therin, these pre-
sent daies do now well declare.

*Mellitus
the first
B. of Lon-
don tra-
ns. to
the Pope
for instruc-
tions,
&c.*
About this time, came Mellitus bishop of Lon-
don to Rome, there to talke and take counsell
with the Apostolike Pope Boniface, for necessa-
rie causes of the English Church. And when as
this right reuerend Pope, had called a Sinode of
the Bishops of Italy, to appoinete some order, as
concerning the life of monkes, and their quiet
state, Mellitus himselfe satte amongst them, the 8.
yeare of the raigne of Phocas the Emperour, the
13. Inciſion, and the 27. day of February, that
what thinges so euer were there regularly decreed
he also subscribing therunto, might confirme
them with his authority, and returning to Bri-
tannie might bringe them with him to the English
Church, as precepts and rules to be kept, and ob-
serued. As also beside these rules, certaine Epistles
which the same Bishop of Rome wrote, and di-
rected to the dearely beloved in Christ, Archbil-
hop Laurence, and all the clergy and with other
letters which he wrote likewise to King Ethel-
bert, and all the Engishmen. This is the same
Boniface which was the 4. Bishop of Rome after
S. Gregory. Who by ernest suit obtained a tem-
ple of the Emperour Phocas for the Christians.
Which temple of auncient time, was euer called

by a

by a Greke name Pantheon, as much to saie, the temple of all Goddes. Out of which temple this Boniface casting forth all filthines, and purging hir cleane, made a Church therof in the honour of our Ladie the blessed mother of almighty God, and all the holy martyres of Christ, that the number of diuels being shut out from thence, the blessed companie of Saintes might there haue a perpetuall memorie.

How when the Kinges Ethelbert and Sabareth were deade, their successours brought vp againe idolatrie. Whereupon Mellitus and Iustus depart out of Britannie.

THE V. CHAPTER.

An. 613.

IN the yeare of the Incarnation of our Lorde 613. (which was the 21. after that bishop Asten, & his companie were sent to the English nation to preache) Ethelbert king of kint after his temporall raigne, which he had kept most gloriously the space of 50. yeares, entred into the eternall blisse of the kingdome of heauen. Who was the third king of the Englishmen, & reigned ouer all the South prouinces, which are separated from the North by the flood Humber, and the borders adioyning thereunto. But he was the first of all

The first English kings of Britannie. Sussex and Hæphære. the kinges that entred into the kingdome of heauen. For the first English king, was Elli king of the South Saxons. The second Celin king of the West Saxons, whom they called Cewlin. The third, as we haue said, was Ethelbert king of Kent. After him the fourth was Redualt king of the Este English. Who while king Ethelbert yet liued, was chiefe gouerner of his countrie, and

The west countrie Suffolck, Northfolck and Cambrige. realme vnder him. The fifth was Edwine, kinge of Northumberland, that is, king of all the inhab-

bitants about the north parte of the flood Humber. This king being a prince of greater powre then all other that ruled in Britannie, raigned both ouer the Englishmen, and Britons also, except the people of kent, and added moreouer to the English dominions and kingdome, the Briton Ilandes called Meuanie, which lie betwixt Ireland and Britannie. The sixt was Oswald king also of Northumberland a most Christian prince. Whose dominions were as large. The seventh was Oswy his brother, keping the kingdome almost within equall boundes for a certaine time. But after, he conquered for the most part the Pictes and Scottes which dwelled in the North quarters of Britanny, and made them tributarie. But we will speake of that hereafter.

King Ethelbert died the 24. day of February, the one & twentie yere, after that he had receiuued the faith, and is laide in S. Martins porch, within the Church of the blessed Apostels Peter and Paul, where also Queene Bertha is buried. Which king beside other his deedes that he boftifully bestowed vpon his subiectes, gaue and appointed them by the counsel of wise men, certainelawes and iudicial decrees according to the example of the Romans: which being written in the English tongue, are kept of them vntill this day and practised as occasion serueth. In which his lawes and decrees he first and chiefly ordeined, what amends he ought to make, which had by thefe taken away any thinge from the Churches, bishops, or other orders. Wherein the king prouided a safegard, and suste for them, whom, and whose doctrine he had now receiuued. This Ethelbert was the sonne of Iuminrike, whose

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whose father was Octa, and Octaes father Orrich,
called also Oiske. Of whom the kinges of kent are
wont to be called Oiskinges. This Orriches fa-
thers name was Hengist, who with this Oiske
being sent for of Vortiger, first entred into Britan-
nie, as I haue shewed before.

But after the death of Ethelbert, when Ead-
bald his sonne had taken on him the rule of the
realme, he greatly hindered, and damnified there
the younge springes and tender encreases of the
church. For he would not only not accept and
maintaine the faith of Christ, but he was also pol-
luted and defiled with such a fornication, as the
Apostle witnesseth neuer to haue bene heard of
amongst the gentils, which is, that he had mar-
ried his fathers wife. With which two heynous
fautes he gaue occasion to his subiectes to returne
to their former filthe and vomit, which vnder his
fathers raigne, either for fauour or feare of the king
had yelded to the lawes of Christian faith and cha-
ritie. But the scourge of God, and vengeance
from heauen wanted not, to the punishing and
correcting of this vnfaithfull kinge. For he was
often plagued with frensy of minde, and with
the raging furie of an vncleane spirite.

Now besides all this, the death also of king Sa-
bareth, king of the Este Saxons, much encreased
the trouble, and perfecution of the church, who
departing hence to the euerlasting kingdome of
heauen, left his three sonnes (remaining yet pay-
nims) heires of his temporall kingdome in earth.
After the death of their father they begā straight-
waie & openlie to folowe idolatrie, which while
their father liued, they seemed somewhat to haue
relented: geuing also free licence to all their sub-
iects

CHVRCH OF ENGLANDE 177 Lib.2.
iects to worship idols. These princes on a certaine
time when they saw the bishop in the church, af-
ter he had celebrated the solēnites of masse geuing
the people the sacrament, being puffed vp with
barbarouse, and rude folie, saide (as the common
reporte is) thus vnto him.

Why doest thou not geue vs also some of that
white bread, which thou didest geue our father
Saba (for so they were wont to call their father
Sabareth) & which thou doest not yet cease to ge-
ue the people in the church? To whō he answered.
Yf yee will be washed in that holsome font, whe-
rein your father was, yee may likewise eate of
this blessed breade, whereof he was partaker.
But if yee contemne the iauatorie of life, yee can
in no wise taste the breade of life. We will not
said they enter into this font of water, for we
knowe we haue no neede thereof. But yet ne-
uertheles we will eate of that breade. And when
they had ben often and earnestly warned of the
bishop, that it couldnot be, that without holy pur-
ging, and cleasing by baptisme, any man might
communicat of this most holie oblation, they at
last in their furie and rage, said to the bishop: well
if thou wilt not consent to vs in so smale a matter
as we aske of thee, thou shalt not hensforth abide
in our prouince and dominions. And straight way
they expelled him, commaunding him, and all
his companie to departe their realme.

He being expelled thence, went into kent, to
talke there with Laurence, and Iustus his fellow
bishops, what where best to be done in this case.
And by common consent it was concluded, that
better it were for them all, to returne into their
countries, and there to serue God with a free

M. minde

*The people
do commun
nicat as
Masse*

*The blessed
Sacrament
bread of
life.*

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minde, and quiet conscience; then to abide with
those barbarous me, or liue amō gest such rebels
of the faith, withoute ether fruit or profit . Ther-
fore Mellitus , and Iustus dparted first , and came
to the coastes of Fraunce, purposing there to ex-
pect , and attende for the issue of these matters. So
shortly after, these kinges, which had druen them
this preacher of truth, from fel frelie to idolatrie
& worshipping of diuels: but yet not without the
vēgeance of God, for on a time, waging battaile a-
gainst the Genissans, they with their whole army
were slayne. But although the authors of this
misscheife were thus destroyed , yet could not
the common people once stirred to naughtines, be
amended, and reuoked to the simplicitie of faith,
and charitie which is in Christ.

*How Lawrence chastened by S. Peter, converted king
Edbald to Christe, who immediatly after called back
Mellitus and Iustus to preache.*

THE VI. C H A P T E R.

Vhen Laurence was now ready to forsake
Britannie, and goe after Mellitus and Iustus,
he commaunded the night before he went , his
bed to be brought forth, and layed in S. Peter, &
Paules church , of which church we haue often-
times already spoken. Where (after manie his
prayers, and teares powred out vnto God for the
state of the church) laying his body to rest , and
sleeping in his bedde , the blessed Apostle S. Pe-
ter appeared to him : who scourging him with
sharp stripes a greate while in the clole and secret
and

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night, chalenged him with Apostolical auctoritie
and asked him, why he would forsake the flocke,
which he himselfe had committed vnto him ?
And to what sheepeherd , running now away a
he would leaue the sheepe of Iesu Christ beset in
the middest of so many wolxes. Hast thou, quoth
he, forgott myne example , who for the little ones
of Christ , which he commended to me, in wit-
nes and token of his loue , did suffer fitters , stry-
pes, enprisoninges , afflictions , and at the laste
death it selfe, yea the death of the crosse , by infi-
delis, and the enemies of Christ , that I might be
crowned with him?

By these stripes of Saint Peters, and with these
his exhortations ; Lawrence the seruant of Iesu
Christ being styrred vp , and encouraged , came
boldly to the king erly in the morning, & loosing
his garmēt, shewed him how sore he was beaten,
& how pittifull his flesh was torn. The king amaz-
ed therat, meruailed much with himselfe. And en-
quired who durst be so bold as to whyp and scour-
ge such a man, as this Lawrence was. But as sone
as he had heard , that for his owne healthes
sake and saluation , this byshop had suffered so
greueouse beatinges , yea and that of the Apostle
of Christ, he feared much . And afterward aban-
donning all worship and honour of Idols , renon-
cing alio his vnlawfull mariage, he embraced the
faith of Christ , and being baptised, endeuored to
keepe and maintayne the state of the chutch in all
pointes to his vttermost power.

Moreouer he sent into Fraunce , and called
home Mellitus and Iustus , commaunding them
to returne to their churches, and freely to instruct
their flock. Thus the yeare after their departure

M 2 they

THE HISTORY OF THE
they returned agayne, Iustus, to Rochester, where
he was bishop, but as for Mellitus the Londiners
would not receaue him, although he was their
bishop, chosing rather, to obey idolatrouse bish-
ops, then him. And truly king Edbald was not
a Prince of so greate power and strenght as was
his father, that he might restore this byshopp to
his church, notwithstanding the paynim Londi-
ners resistaunce, but for his owne part, and all
his subiectes, from the day that he was conuer-
ted to our Lord, he submitted himselfe to the
precepts of God. Moreouer he buylt a chappell
in the honour of our Ladie the blessed
mother of God, within the monasterie of Saynt
Peter, head of the Apostles, which chappell Mel-
litus the Archebishop consecrated.

*How Bishopp Mellitus quenched with his
prayer, the fire burning the citie
of Canterbury.*

THE VII. CHAPTER.

FOr in the raygne of this king Edbald, the holie Archebishop Laurence departing hence to the kyngdome of heauen and being buryed, the feuenth day of Februarie, in the church and monasterie of Saynt Peter the Apostle, fast by his predecessor Austin, Mellitus who was byshopp of London, late in the See of Canterbury church, the third Archebischopp after Saynt Austin: when as Iustus was yet a lyue, and Bishopp of Rochester. Which two Prelates, becaue they did rule, and gouerne the English church with

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with greate labour and diligence, receiued of soone
nes exhortatiue epistles from Boniface, Byshop
of the Roman and Apostolike see. Who after
Deus dedit (otherwise called Theodatus) gouer-
nerned the church in the yeare of our Lord 618. *An. 618.*
Mellitus was often troubled with infirmities of
bodie, and much greeued with the gowte, yet
notwithstanding euer hole and sounde of minde.
Who passing ouer speedely all earthly thinges,
hyed him fast to the blyffe of heauen, euer to be
beleeued, euer to be wyshed for, and euer to be
sought for. He was also noble by byrth, but much
more noble for the excellencie of his mynde. I
will reherse one token of his vertue by which
a man maye easelie gesse the rest.

When vpon a certayne time the citie of Can-
terb ry was by negligence set on fyre, & begā to
waste and consume away by much increasing of
the flames, so that no helpe of man, no casting of
water theron, was able to quenche or stay the
same, the greatest parte of the citie being at length
allmost burnt, and the furiose flashes extending
them selues euен to the Byshops place, this good
bishop seeing mans helpe now to fayle, and tru-
sting onlie in the ayde and succour of almyghty
God, commaunded that he might be carried
out of his house and set against these fierce fla-
mes of fire, percing and flyeng all rounde a-
bout.

Now where the greatest rage of this burning was
there was the place of martyrdome of the 4. holie
crouned Saintes. Whin then the Bishop by his
seruants was brought forth, and set in this place,
here he began with prayer (sicke as he was) to
drive away the perill of the fire: which the stout

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strength of strong men with much labour could
not before bring to passe. And beholde the winde
that blew from the South, wherby this fire was
first kended & blasted abrode (now sodenly bent
against the South) first tempered his blastes, for
feare of hurting the places right ouer in the other
side, and after quite quenching the flames, ceasing,
and extinguishing the fire, made all calme & well
againe. And truly this good man of God, which
did feruently alway burne with the fire of inwar-
de charity, and was wont with his often prayers,
and holie exhortations to drieve from himselfe,
and all his, the daunger of ghostly tentations, and
trouble by sprites of the ayre, might now iustly
preuaile against the winde, and easely cease these
temporall flames, and obtaine that they should
nether hurte him, nor his: who after he had ru-
led the Church ffe yeares, deceased hence to
heauen, in the raigne of king Edbald, and is bu-
ried with his predecessours in the oft mentio-
ned monasterie, and Church of Saynt Peter, the
yeare of our Lord 624. and the 22. daie of Febru-
arie.

At the
Augustines in Ca-
terbury.

How Pope Boniface sent Iustus, Mellitus successor, &
palle, and an Epistle.

THE VIII. CHAPTER.

TO whom Iustus succeeded immediatly in the
Bishoprike, who was Bishop of Rotchester.
Ouer which Church he appointed for him Ro-
manus, and conlecrated him Bishop. For now had
Iustus receiued authortie to ordeine Bishops,
from

CHVRCH OF ENGLAND. 183 Lib 2.
from the high Bishop Boniface, succellour of ^{authority}
Deusdedit, as we said before. The forme of which ^{from Rome}
authority, is as followeth. To our derest beloued ^{to make}
brother Iustus, Boniface sendeth greeting. How
pioufie, and how ernestly you haue, dere bro-
ther, laboured for the Gospell of Christ, not only
the tenour of your Epistle directed vnto vs, but
also the perfection, and end of your doinges, haue
well and fully declared. For almighty God hath
not forsaken either the glorie of his name, or the
fruite of your labour, himselfe hauing faithfully
promised the preachers of his Gospell, saying:
Behold I am with you alvayes, euen vnto the end of Marth.28.
the vvorlde Which thing especially his clemencie
hath shewed in this your ministerie, opening the
hartes of the gentiles, to receiue the singular mi-
sterie of your preaching. For he hath made most
honorable, the state of your dignitie by his grace
and goodnes, while that himselfe hath prepared
you so fertill frutes, vsing most prouidently his
talentes committed to you, geuing you this gifte,
that you may now assigne and shew whole coun-
tries plentifully multiplied in the faith by you.
And this is geuen you in recompence, because you
persisted continually in this ministerie of prea-
ching appointed to you, looking with lawdable
pacience, for the redemption of that people, to
whom you were sent, and that they might get
some good by your merites, and labour: whose
saluation is now begonne as our Lord witnesseth
saying: *He that shall stand, and perseuere to the end, Marth.10.*
he it is that shalbe saued. Ye are therfore saued by
the hope of patience, and by the vertue of longe
suffring, so that now the hartes of infidels being
purged, and healed from their naturall, and su-
per-

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perstitious disease, may receiue the mercy of their
Sauour.

For after we had read the letters of our dere son
king Adelwald, we vnderstode with what greate
lerning, and instruction of holy scripture , you
haue brought him to the beleefe of the vndouted
faith, and truely conuerted him to Christ. Wher-
upon we presuming and putting sure affiaunce in
the greate mercie of God, doe hope and beleue,
that not only king Adelwaldes subiectes, but also
all the next dwellers & inhabitaunts about him,
shall receiue by your preaching, perfect saluation
and life euerlasting , to the entent that as it is
written : *the reward of your perfit and ended worke,
be geuen yow from our Lord , the geuer of all good
thinges , and at that lengh the vniuersall confes-
sion of all nations, receiuing the veritie of Christ-
ian faith, may manifestly declare, that their sounde
bath gone for the ouer all the earth, and their wordes
euen to the vttermost partes of all the world.* Wher-
fore of our bountifullnes we haue sent you by the
bearets of our present letters a palle , which we
geue you licence to vse only in the celebration of
the most holy misteries: graunting you moreouer
by the grace, and mercy of our Lord, the orde-
ning of Bishops, when occasion shall require , for
so the gospell of Christ by the preaching of many,
may the better be spred ouer all nations , that be
not yet conuerted.

Let therefore your brotherly charity keepe
with a pure minde, and sincere intention this au-
thority, which it hath now received by the boun-
tifulnes of the see Apostolique. In remembrance
and token whereof you shall here receiue, to your
yfe as prelat there, this Robe which we send you.

It re-

CHVRCH OF ENGLANDE. 185 Lib. 2.

It remaineth that calling continually for the mer-
cie , and grace of our Lord , you endeouour to be
such a man , as may vse the rewardes of this our
graunted , and geuen authority worthlie , and
not to any daunger , or losse of soules : but rather
that you may be able to shew, & present the same
hereafter, before the iudgementeate of the highest,
and most assured iudge to come, with the gaine of
many soules to God. Who keepe and preferue
you alwaies in health , most derely beloued bro-
ther.

Of the raigne of king Edwine: and how Paulinus com-
ming thither to preache the gospell , first baptised
his daughter in the Christian faith , and others
with her.

THE IX. CHAPTER.

About this time the people also of Northum-
berland (that is , the Englishmen which
dwelled towarde the Northside of the floodde
Humber) receiued together with their king Ed-
wine, the worde of faith , by the preaching of
Paulinus , of whom I haue somwhat spoken
aboue. To which king in a happy houre of recei-
uing the faith was graunted , both possibility of
the kingdome of heathen, & also greater poure by
the increase of his kingdome on earth. For he had
subdued all the coastes of Britannie, whersoever
any prouinces of Englishmen or Britons were in-
habited : which thing no one king of the English
men had done before him. Moreouer he added (as
we haue shewed before) the Meuian Iles to the *Hebrides*
English kingdome. Of which Iles the first that Insulae
is

is nerest and South, and in situation large, and for the plentifulnes of corne more fertile, hath dweling rome for the number of 960. families after the estimate of Englishmen. The seconde hath space of grounde but for 300. tenements, or somewhat more. Now the occasion that these people came to the faith, was this.

The aforesaid king Edwine, was ioyned in affinity to the kinge of kent, by the mariage of Ladie Edelburge, otherwise called Tate, daughter to king Ethelbert. Which Ladie when king Edwine woed, sending thether his Embassadours, answer was geuen by her brother Edbald then king of kent, that it was not lawfull for a Christian woman and virgin, to be maried, or espoused to a paynime, leste the faith and sacrament of the king of heauen, might be profaned by the companie of such a king, as knew not the true worship of God. Which answere when the Embassadours brought backe to kinge Edwine he promised, that in any case he would doe nothing that should be contrarie to the Christian faith, which this virgin professed, but rather permit, that she with all the men and women, priestes or seruants which came with her, should keepe and obserue after the Christians maner, their faith & customes of their religion. Neither did he denie, but that himselfe also would receaue the same religion, so that after the examination of wise men, it were founde more holie then his, and meeter for God. Then vpon these conditions this virgin was promised, & also sent vnto kinge Edwine. And according to the appointment made, the man of God Paulinus was ordained Bishop, & chosen to goe with her, to confirme her, and her companie; who

that

that they might not be polluted with the fellowship of painimes, he cōfirmed by his dailie exhortatiōs, and ministring the blessed Sacrament vnto them.

This Paulinus was made bishop by Iustus the ^{43. 625.} Archbishop of Canterbury about the 21. daie of Iulie, in the yeare of our Lord 625. Being ordained he is directed in company with the aboue mentioned virgin vnto king Edwine, as if he had bene her bodely compagnion: but the vertuous bishop, intended wholy in his harte nougts els then to call that countrie, to which he went, to the acknowledging of the truth, that according to the saying of the Apostle, *he might exhibit, and present it as a chaste virgin to the true and only spouse, whch is Christ.* When he was now come into this countrie, with the helpe and aide of God, he laboured earnestly to keepe them, which came with him, from falling from their faith, and sought also how he might possibly conuert by preaching some of those painimes to faith, and grace. But as the Apostle saith, although he long laboured in preaching the word of our Lord vnto them, yet *the God of this world blinded the hartes of those infidels,* that the light of the gospell, and the glorie of Christ, could not shine before them.

The yeare following, there came into this countrie a desperate ruffian named Ewmere, sent thither by Euichelme kinge of the west Saxons, who entending to dispatche king Edwine both of his kingdome, and of his life, brought priuely vnder his garment a double egged short sworde, dipped in poysone to this purpose, that if the stroke of the sworde were not forceable enough to kill the king out of hand, yet it might be helpt forward with the infection of the poison. He came

ther-

THE HISTORY OF THE
therfore on Easter Sonday vnto the king whi lay
at the riuer Deruent, where the courte was.
He entred thereinto the palace as an embassadour,
which had an earnest message from his prince,
and when with craftie speache he had a litle made
the prince attent to his fained embassaye, he stepte
forth sodenly, and drawing his sword from vnder
his garment, flew to the kinge. Which when Lilla,
the kinges most faithfull seruant saw, and ha-
ving no buckler readie at hande, wherewith he
micht defend the king from present death, he
stepte straightway with his owne bodie betwene
the kinge, and the stroke. But this murderer
strooke his sword so farre, and fiercely into them
both, that through the bodie of this seruaunt now
slaine out right, he greuously wounded the king
himselfe. Which when he had donne, being
straightway beset with the weapons of the kinges
garde, euen in that tumult also, with the same
bloody sword, he slew another whose name was
Fordhere.

Now it happened, that the same night of holy
Ester Sonday, the Queene brought forth, and was
deliuered of a daughter, whose name was Ean-
fled. For the which childe when the king in pre-
sence of the bishop Pauline gaue thankes to his
Goddes: the bishop contrarie wise began to
praise, and geue thankes to our Lord Christ, and
said certaintely to the kinge, that he had obtained
of Christ by his prayers, that the Queene might
be deliuered safely, and without greate griefe:
with which his wordes the king being much deli-
ted, promised that he would renounce all idols,
and euer after serue Christ, if so be that Christe
would now graunte him his life and health, and
victorie

victorie also in his warres, which he purposed to
haue against this king Etichelme, who had sent
in such sorte this Russian, and manqueller, that
had wounded him. And in plege of perfourming
this his promise, he assygned and graunted to bi-
hop Paulinus this his daughter, to be Christened,
who was the first baptised of all the Northum-
berlandes, with twelue other of the kinges fami-
lie vpon Whitsunday following. At which time
the king also being recouered of his wounde, that
he had lately received, made an army, and marched
forth against the West Saxons, at which battaile
he slew, or els tooke prisoners, all them whom
he vnderstoode to haue conspired to his death.

So retourning home to his countrie victour,
and conquerour, yet would he not by and by, or
without farder counsel receiue the Christian faith:
although truly he worshipped not idols from that
day, that he promised he would serue Christe, but
sought euer after diligently of the right reuerend
father Paulinus the reason, and trade of faith, and
conferred with his counsellors and nobles, whom
he knew to be wifest, what were best, as they
thought, to be done in these matters. And moreo-
uer (as he was by nature a very wise man) sittyn
oftentimes alone, for a great space, in much si-
lence of outward voice, but in his inward thought
discoursing with himselfe, he discussed, and deba-
ted in his minde diuersly, what he shoulde doe in
this case, and what religion were best for to be
followed.

*The first
Christen-
ing of
English
men in
Norburn
berland.*

How Pope Boniface exhorted this king with his letters to the faith.

THE X. CHAPTER.

And beholde in the middest of these cogitations, he happily received from Boniface bishop of the see Apostolique letters exhorting him to the faith. The copie of which is such: To the most puissant Prince Edwines king of the Englishmen Boniface Bishop, and seruant to them that serue God. Although the high secret powre of Gods diuinitie cannot be expressed by wordes or speechie of man (for it consisteth by the greatness thereof, of so vnipeakable, and so vnserchable an eternity, that no force nor strength of wit is able to comprise or compasse, how great it is) yet for as much as the goodnes of God, opening the gates of our hartes to the knowlege of him selfe, doth mercifully powre into mens mindes by secret inspiration, such thinges as he will shalbe spoken of himselfe: we haue thought good, to extende our priestly care and duetie, in vittering vnto you the riche store of our Christian belief, that bringing likewise vnto your vnderstanding, the gospell of Christ, which he commaunded to be preached to all nations, we might bring vnto you the cup of life and saluation. The goodnes therfore of the highest maiestie of God (who with his only worde, and commaundement hath made, and created all thinges, the heauen, the earthe, the sea, and all that in them is, setting a decent order wherin they should consist) by the counsell of his coeternall worde, and the vnitie of the holie Ghost,

Matth. 18.

Genes. 1.
2.

Ghost, made man of a peece of earth, to his owne image and liknes, and gaue him moreouer such a prerogatiue of excellencie, that he preferred him and set him ruler ouer all his other creatures, assuring him beside of an euerlasting perpetuity, so that he kept the bounde of his commaundements.

This God the father, the sonne, and the holie Ghost, which is the inseparabla Trinity, all mankind from the East to the west worshippeth with holsome confession, and adoreth with a firme faith, as the creator of all thinges and their maker. To which God, euen the high honours of Empire, and the puissant powres on earth are lowly subiecte, because by his only ordenance and disposing, all kingdomes be geuen and graunted. Whose mercifull goodnes encreasing alwaies, and ayding eche of his creatures, hath vouchesafed most merueilouslie, to enkendle with the heate and seruour of the holie Ghost, the cold hartes of those nations which inhabit the vttermost partes of the earth, that they also might knowe him, and belieue in him. For we thinke your highnes hath fully heard, and vnderstood, by this time (the countrelyng so neere) how our Redemer of his mercy hath wrought wonderfully in the illuminating of the most excellent Prince our deere sonne, kinge Audubald, and all his subiectes, and we with a certaine long looking of heauenly hope, trust, that the like miracle and gratiouse gifte, shalbe geuen from God aboue also to you, especially wheras we understande the Soueraine Ladie your wife (who is a parte of your bodie) to be illuminated with the hope of eternall life, by the regeneration of holie baptisme.

Wher-

Wherfore we haue thought it good to exhort you in these our present letters, most earnestly, and with all affection of inward charitie, that abandoning all idols, detesting the worship and honour of them, forsaking the fond foolishnes of your Godds temples, and despising the deceitfull, entisementes of your false loth-layinges, you wyl now beleue in God the Father Almighty, and in his sonne Iesu-Christe, and in the holie ghoste: that so beleuing, you may be absoluē, & loosed by the working powre of this blessed, and inseparabile Trinitie, from the bondes and captiuitie of the diuell, and hereafter be made partaker oflyfe euerlastinge.

Now if you long to knowe in how great fault, and offence they are, which worship idols, and embrace the wicked superstition of them, the examples of their destroying and perdition (which are esteemed as Gods) can sufficiently informe you, of whom king David in his psalmes sayth thus: *All the goddes of the gentyles are dyuels, but our Lorde hath made the heauens.* And agayn. *They haue eyes, and see not: they haue eares, and heare not: they haue noses, and smell not: they haue handes, and feele not: they haue feete and walke not.* Therfore al such are made like vnto them, as put any hope or confidence in them. For how can they haue verue or powre to helpe anie man, which are made of a corruptible matter, and wrought by the handes of your inferiours, and subiectes? And how could they get any abilitie to hurt, or helpe, wheras mans art and crafte only, hath applyed a deadlie similitude, and lykenes of a bodie to them? who (were they not moued by you) the selues, could neuer wagge nor walke, but lyke a stonc set fast in one place,

to are

So are they buylded vpp, hauing no vnderstanding in the worlde, but be dull with insensiblenes it selfe, and starcke deade. Therfore we can not by any discretion and iudgement finde out vpon what blindnes, and deceite of minde, your worship, and obey thote Godes, to whom your owne selues haue geuen the image, and representation of a bodie.

Yt behoueth you then, to receiue now the signe of that holie croffe, by which mankinde was redeemed, and execrating all dangerous deceites of the diuel, shake from your hart his subtiltie and guyle, who euer maliceth, and ennyeth at the workes of Godes goodnes. Yt behoueth you also, to set handes on these Godes, which hetherto you haue made your selfe of one metal or other. You must, I say, teare then, rent them, and bruise them to peeces. For the verie dissoluing & breaking of them, that neuer had lyuely spirit, or breath in them, nor could not by any meanes take of their makers sense and feeling, the breaking, I say, of them shall plainly shew you, that in dede it was nothing at al, which you haue hitherto so reuerentlie worshipped, wheras you are your selfe far better, then they be: for you haue received of our Lorde a liuely spirit, and Almighty God hath brought you, although by manie ages, and diuers degrees and kindreds, from the stocke of the first man Adam, whom God himselfe made, and gaue life vnto.

Come you, therfore to the acknowledging of him, who hath created you, that hath breathed into yow the spirit of life, that for your redempcion hath sent his only begotten son who should take you out of originall sinne, and reward you after

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after, with the joyes of heauen, being now deliuered from the diuels powre, and malice. Receiue therfore the wordes of the preachers, and harken to the ghoſpel of God which they ſhew vnto you: that beleeuing (as we haue alreadie ſayd) in God the father, and in Iefus-Christ his ſonne, and in the holie Ghost, that blessed, and inseparabla Trinitie, forsaking all honour and worship of diuels, and expelling from you the ernest entiſing of that poſoned, and your moſt deceyfull enemie, you may be borne againe by water, and the holie ghost, and by the only helpe, and bountiſhnes of God, dwell with God (in whom you ſhal beleue) in al brightnes of euerlaſtinge glorie. And here we haue ſent you the bleſſing of S. Peter, heade of the Apoſtles, & your good guide, & gouernour: that is, a ſhirte layde with gold, and a cloke of the fineſt ſorte we haue from Ancyra. Which we beſeeche your hyghnes to accept with ſo good a hart and will, as you vnderſtande it to be ſent you from vs.

How this Pope exhorted the Queene also, that ſhe ſhould diligenty and earnestly ſeke for the kings ſaluation.

THE XI. CHAPTER.

THIS bishop ſent also letters to the Queene. And the tranſcript of that epiftle, which this holie and Apoſtolike Pope Boniface directed from Rome to Quene Edelburge wyfe to kinge Edwin was this. *To the moſt high and vertuous Princesſe Queene Edelburge, his dere daughter, Bishop Boniface ſeruauſt to them that ſerue God.*

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The bountiſhnes of our redeemer by his greate prouidence, hath offred mankinde (whom by the ſhedding of his owne pretiouse bloude, he hath deliuered from the bonde and captiuitie of the dyuell) ſundry wayes, and manie healpes by which they might be ſaued: iuſtiuatioune by diuers meanes into the mindes of the gentiles the knowledge of his name, that thereby they might be Christened, and acknowledge their creatour. Whiſh thiſſe that it hath ben by the gifte of God beſtowed on your honour, the myſticiall regeneration of your purifying in baptiſme, doth plainly declare. And truly our hart hath ioyfully reioyſed, for this greate benefite of our Lordes bountiſhnes to you: who hath vouchſafed to enkeride a ſparke of right religion in you being now conuertered to him, that thereby he might after eaſely enflame with the loue and knowledge of him ſelue, the harte and mindes, not only of your moſt renowmed, and deere husband, but also of all your ſubiectes. For we haue learned by the which came to declare vnto vs the laudable conuerſion of our moſt gratiouſe, and well beloued ſon kinge Audubald, that your honour also (after you had receiued the wonderfull ſacrament and veritiſe of Christianiſtē) doth ſhyne & excelle in good workeſ, and ſuch as be alwayes acceptable in the ſighte of God. Therfore let your highnes refraine alwayes, and diligētly keepe your ſelue from the worſhipping or idoles, allurement of temples, and from fond ſouth ſayinges. And ſo perſiſting with a ſure & vnchangeable deuotio in the loue of your Redeemer, watch you, and labour, neuer ceaſing to beſtow your paines continually to the increaſe, and enlarging of Christianiſtē.

*Letter of
Pope Boniſe
face unto
Edelburge
Queene of
Northum‐
berland.*

For when as for our fatherly charitie we had enquired somewhat of the state of your derely beloued husband, we vnderstoode that he serued & obeyed so far forth to the abomination of idolatrie, that he wold not yet shew anie obedience, or geue eare to the voice and counsell of Gods preachers, which newes was vnto vs no smale grieve, that a parte of your owne bodie, should remaine in this sorte alienated from the knowledge of the highest, and of the inseparabile holie Trinitie: wherefore as becometh a father to doe, we haue deferred no longer to send vnto you (our daughter in Christe Iesu) our good counsell and frendly warninge, exhorting you, that whereas you are now your selfe indued with Gods grace, and diuine inspiration, you defer not henceforth to be instant at all times, warning him in season, or out of season, and still calling on him, vntil he also by the helping hande of our Lord, and Sauour Iesus-Christ, may be coupled with you in the number of Christians: that you may so much the better, and with a surer bond of societie accompanie him, and hold the lawes and rightes of wedlock with him. For it is written: *they shalbe two in one flesh*: and how can it be said, that there is vnitie of conionction betweene you, if your husband by the darknes of detestable errour, shall abide still alienated from the brightnes of your faith? Ceasle not therfore to aske with continuall prayer of the greate mercie, and longe suffringe of our Lorde, the benefite of his illumination and conuersion, that whom the knot of carnall affection hath made now as one bodie, those also the vnitie of faith may preserue in perpetuall societie, after their departure out of this life.

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Be you then instant, most vertuous daughter, and with endeavour hasten speedelie to mollefe the hardnes of his harte with godly remembrances, and diuine precepts. Shew him plainlie how excellent a misterie it is, that you by beleeuing, haue your selfe obtained. And how maruailous a rewarde you shall haue hereafter, bicause you are now regenerat by baptisme. Enflame his colde stony harte, with ofte expressing the manyfolde graces of the holie ghost: that he settinge aside by such often exhortations this bodelie & earthlie worshipping of Idols, the heate and warmth of diuine and heauenlie faith may inflame his vnderstandinge, that it maye truly appere to be fulfilled in you, which is spokē in holy scripture. *The infidell and vnbeleeuing man, shall be saued by the fauful and beleeuing woman.* For vnto this end you haue your selfe receiued fauor, and mercy of our Lorde, that you should render and yelde vnto him as your Redeemer, the multiplied fruyte of your faith, and other good giftes, which he hath committed to you. Which thinge that you may fulfill by the gratiouse helpe of his goodnes, we cease not to aske with our daylie prayers.

In these therfore our premises, shewing you the duerie of our fatherly loue and charitie, we exhorte you, that hauing the opportunitie of a beauer, you will speedely declare vnto vs those thinges, which the mightie powre of God shal vouchsafe to worke merueylously by you, in the conuersion of your husband, and all your subiectes. That we (which carefully long, and hartelie looke for happie newes of the saluation of you, and all yours) by this your tydinges may be comforted and made glad, and perfectlie knowing the

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and made glad, and perfectly knowing the light and brightnes of Gods fauour and mercie to shyne amongst you, we maye with ioyfull confession geue full and whole thankes to God the geuer of all good thinges, and to blessed S. Peter the cheffest of his Apostles. In the meane time, we haue here sent you the blessing of S. Peter your patron and heade of the Apostle's. That is a looking glasse set in siluer, and a combe of iuory, gilded with golde. Which we praye your goodnes to accept with that benigitie of minde that the same is sent vnto you.

How king Edwines was prouoked to receiue the faith, by a vision appearing to him in his bannishment.

THE XII. CHAPTER.

THUS much did Pope Boniface by his letters, for the conuerting of king Edwines, & all his countrie, which king was also much furthered, and almost forced to receaue the faith, and to vnderstād the holesome precepts of Christiā doctrine by an oracle, & vision from heauen. Which the goodnes of God vouchsaed to shew him, while he lay bannished in Kinge Redwaldes courte, King of the east Englishmen. For when bishopp Pauline had wel perceued, that the princes haughty courage, could harldlie be brought to the loulie humblenes of Christianitie, and that it would with much adoe be bowed and bent to beare the mysterie, and burden of Christes crosse: when he remembred also, how he had now laboured a longe time, both with preaching to the people, and with praying to Gods mercie for the saluation of Kinge Edwines, and all his subiectes:

Subiectes: at the lenght hauing learned in spirit (for so it is most likest to be thought) what vision that was, which had longe before ben shewen from heauen vnto the Kinge, he made no de-layes at all, but came speedely to the Kinge, and warned him to fulfill and accomplish his vowe, which in the vision that had appeared to him he had promised to doe, in case he were deliuered from his present miseries, and restored againe to his raigne, and kingdome. The vision was this.

At what time King Edelfryde Edwines pre-decessour, with greuouse pursuing, put Edwines ^{A vision by} ^{the which} ^{Edwin the} ^{first Christen king of} ^{Northum-berland.} ^{was called} ^{so the faith} to flight, and made him lie pruely, and lurke in diuers places of other realmes, for manie yeares space as a bannished man, at the length Edwines came to King Redwald, besechinge him, that he would saue him, and defend his life from the traynes, and earnest serche of this his deadlie ennemie. Who gladly entertained him, and promised to fulfill this his requeste, and petition. But after that King Edelfride had heard say, that Edwines was seene in that prouince, and vnderstood that he liued there, and dwelled familiarie with all his companie, forthwith he sent his Embassadours to King Redwald, with a great somme of monie, to procure Edwines death but it preuailed nothing. Then sent he the second time, and the thyrd time also, offring greater gifte and more plentifullie, both in gold and syluer, threatening him at the last warres, if his request were not accōplished. Then King Redwald ethes dreading the threats, or corrupted with the bribes, graunted his request, and promised that he would put Edwyne to death himselfe, or els yealde him vp to the embassadours.

Which thing when a certaine faithfull frende of Edwynes had marked and well vnderstoode, he entred incontinent to the chamber where Edwyne purposed to take his rest (for it was now an houre within nyght) and calling him forth, tolde him what the king had promised to doe against him : sayeng in the end thus : I shall therfore (if it so please you) leade you out of this prouince, & bring you into such a place, that nether king Redwald, nor yet king Edelfryde shalbe able to finde you. To whom Edwyne answered in this maner; Sir, I thanke you most hartelie for this your great gentlenes, but yet I can not folowe your counsell herein. For first, I must not breake my promesse, which I haue made to so greate and mightie a Prince as is king Redwald, especially wheras he hath done me no harme, nor wronge, nor hath as yet shewed any hatred, or displeasure towardes me. And truly if I must of necessity dye thus, I had rather he should put me to death, then any baser man or person of lesse nobility. Agayne whether I pray you should I now flye, who haue so many yeares, and so long time walked lyke a vagabonde through all prouinces of this yle of Britannie, only to auoyde and eschew myne enemies snares, & assaultes?

Now when this his frende was gone, Edwyne remained without alone, and sytting sadly before the palace, began to be troubled with many stormes, and vexations of thoughts, as a man not knowing what to doe, or whither to goe in this so ruefull case. After he had ben longe vexed with inwarde, and priuie troublies of mynde, burning inwardly with the close fire of secret sorow behold in the great silence, & quiet of midnyght, he sawe

a man

a man vitterly vnownen to him both for visage and countenaunce, and also for his aray and apparel, to approche and drawe toward him. Whom because he had espied thus at a blushe, and so strangely desguised, he was not a litle a fraide. The straunger cometh euuen vnto him, greteth him, and asketh him, wherfore he sate so forowful on the stome abrode watching, & all alone at that howre, especially when other men were within at rest, and in their deepe sleepe? Then Edwine likewise demaunded of him, what he had to doe therewith, if he passed ouer the night within dore, or els without?

To whom this man answered, and said: Thinke yee not but that I know the cause of your heauines, and watch; and also of this your solitarie fittinge with out dores. For I know certainly who yee be, and wherfore you are so sad, and sorrowfull, and also what mischiefe you feare shoulde shall befall you. But tell me of frindship, what reward would you geue him, that should now rid you quite out of all these sorowes & troubles, and persuade king Redwald, that neither he himselfe should hurte you, nor yealde you vp to your enemies, that they might sliae you? When Edwine answered, that he would geue all that he possible could to anie such an one for reward of so good a turne, this man added moreouer and said: But what if beside this, he do warrant you, that you shalbe a kinge, and all your enemies vanquished, yea and that in such sorte, that you shall not only excell all your auncient progenitours, but also far passe in powre all the kinges of Englishmen, which haue euer ben in this countrey? Here Edwine being made more firme, and con-

stant

stant by ofte questoining, doubted not to promise, that in all pointes, and at all times, he would be answerable with worthie thankfulnes to the man that should bestowe vpon him so greate benefites.

Then this man spake the third time and said : But tell me againe, what if beside all this, the same man, which sheweth you now before hand truly, and vnfainedly, that you shall hereafter surely, and vndoubtedly haue such and so greate benefites, can geue you also better counsell, and more profitable for your soules health , and saluation, then euer any your parentes, & auncesters heard of, would you then consent , and obey him , and harken to his wholsome sayinges ? Here Edwine promised out of hand without any longer delaie , that he would altogether followe his lerning and doctrine, which both could, and would deliuer him presentlie from so many miseries, and so greate daungers as he was in, and exalte him afterward to the raigne and souerantie of his countrie : which his answere was heard, and taken. Then this man straightway (which had so long talked with him) laide his right hande vpon Edwines heade, and said : when these thinges therfore shall happen herafter in such sorte vnto you , remember well this time, and this our talke , and deffer not at that time to fulfil & accomplish this, that you do now promesse to me. Which being said, by and by he vanished away , to the entent that Edwine might vnderstand and perceave , that it was no man, but a ghoste which appeared to him.

Now when this young prince was lefte alone, and sate there solitarily, reioysing with himselfe

for

for this gentle consolation , and good comforte, but yet very carefull , and much museing with himselfe, who it should be, or whence he should come which had thus spoken , and talked familiarie with him , beholde his forsaide frende came againe, and greeting him cherfully, arise Edwine (saide he) and come in , let passe this your carke and cares , set your harte at rest , and take your quiet sleape , for the kinges minde is chaunged. Neither doth he purpose now , or intend to doe you any wronge , but rather to defend you , and accomplish his promised faith vnto you. For after he had shewed the Queene in secret that his purpose, which I told you of before, she dehorted him most ernestlie, and withdrew him from so euill , and so deadly an intention , saying : that it was in no wise mete for such a king, of so greate power , and honour, as he was, to sell his best, and derest frend (being now brought into straitenes and miserie) for a litle gold: Nor that he should breake his faith, and promile, which ought to be more esteemed then all treasures , or not abide by his word , for the couetousnes and loue of a litle monie.

But to be short the king did euē as his Ladie had counselleld him to doe. For he not only not betrayed, and yelded to the Embassadours this banished man Edwine, but holpe him rather to the kingdome. For as soone as these Embassadours were thus with deniall departed home, he gathered incontinently a mightie armie to conquer King E. delfrede, whom he flewe without difficultie (because he marched forth against him hastily and with a weake and vnorderd hoste) in the borders of the Marshland men , at the

Este

Este side of the riuver called Idle. For in deede king Edelftide had not time, and space enough graunted him to gather all his forces together, and to ioyne his powre with well disposing his hoste, and souldiers in order. In this skirmishe Renier king Redwalds sonne was staine: and thus Edwin, according to the oracle which he had receiued, not only auoide the daunger of his most deadly enemie, but also by his death, succeeded in the honor of his Souerainty, and kingdome.

Now therfore to returne againe vnto my purpose, though Bishop Pauline seriously preached the word of God, yet kinge Edwine slacked and lingered to beleue him, vsing yet for a certaine space, at diuers competent houres to sitte solitarie (as I haue said before) and diligently to compare with himselfe, what were best to be donne, and what religion was best to be followed. At which solitary meditation of the prince, this good and godlie bishopp Pauline entred on a daie into the palace, and cominge to the kinge, laied his right hand on his heade and asked him, whether he remembred that signe, or no? The king sodenly trembled therat for feare, and when he would haue fallen downe at Paulinus feete, the bishopp lifted him vp, and spake after a familiar sorte, thus vnto him.

Behold, o Soueraigne Prince by the bountifullnes and powre of our Lord and God, you haue escaped the hande and vengeance of your most hated, and dreadfull enemie. Behold also, by his most gratiouse goodnes, you haue obtained the Soueraintie of raigne, and rule of the kingdome. Remember now therfore the third thinge, which you promised him, and defer no longer to performe,

forme, and accomplish the same, by receauing his faith, and keeping his commaundements, who hath deliuered you from your temporall aduersities, and exalted you to the honour, and maiestie of a king. Whose holy will if you will hereafter obey, and euer more doe his pleasure, which by me he preacheth, and declareth to you, he will also deliuere you from the perpetuall tormentes of hell, and make you partaker with him in heauen of his eternall kingdome, and blisse without end.

What counsell king Edwine had of the nobles and peares of his realme, for the receving of the Christian faith: and how one of his Bishops, profaned and brake downe the Idols aulters.

THE XIII. CHAP TER.

WHICH worde when the king heard, he answered immediatly, both that he would, and also that he was bounde to receaue this faith, which B. Pauline had preached, and taught. But yet I thinke it good (quoth he) first to confer, and common hereof with my friendes, the nobility, and peares of my realme: that if they shall happelie thinke herein, as I doe, then we may be Christened all together in the founte of life. Whereunto when Bishop Pauline agreed, king Edwine calling the states together, consulted with them, and asked seuerally eche of them, what maner of doctrine this seemed to be, which vniill that daie had neuer ben heard of before? And how they liked the honour, and worshipping of this new God, which was preached now amongst them?

To

To whom Bishop Coyfi, the first of all his Bishops answered: May it like your highnes to proue, and trie well what mater of doctrine this is which now is preached vnto vs. But this much shall I surely say, and as I certainly knowe, protest, and confess vnto you, that the religion which vnto this day we haue euer obserued and kept, hath no vertue, nor goodnes in it at all: for none of your graces subiectes hath ben at any time more ernest, and diligent in worshipping of our Godes then I haue bene: and yet notwithstanding manie of them, haue receiued of your graces bounteousnes more ample benefites, then I haue, manie of them more higher dignities, then I haue: and manie of them haue ben better prospered in all they tooke in hande to doe, or sought to gette, then euer I was. But if the Gods could haue done, ought, they would haue rather holpen me, who at all times serued them so diuely. Wherfore it remaineth, that if these things which be now newlie preached to vs, shalbe founde after good examination, the better, and of more strenght, & stedfastnes, that then without longer delaie we hasten to receiue, and embracethem.

To this persuasion, of bishop Coyfi, another of the nobles contenting by and by saide: such semeth to me, deare Soueraigne, the present life of men here in earth (for the comparislon of our vncertaine time, and dayes to liue) as if a sparowe beaten with winde and wether, should chaunce to flie in at one windowe of the parlour, and flitting there a litle aboue, straight way flie out at another, while your grace is at dinner in the presence of your Dukes, Lordes, Capitaines, and high

high garde. The parlour it selfe being then pleasaunt, and warme with a softe fire burning in the midest therof, but all places, and waies abrode troubled with tempeste, raging stormes, winter windes, haile, and snowe. Now your grace considereth, that this sparowe while it was within the house, felt no smart of tempestuouse winde or rayne, but after the shorte space of this faire weather and warme ayre, the poore bird escapeth your sight, and returneth from winter to winter againe. So the life of man appeareth here in earth, and is to be sene for a season, but what may, or shall folowe the same, or what hath gone before it, that surely knowe we not. Therefor if this newe lerning can enforme vs of anie better suertie, my thinkes it is worthie to be followed.

Thus or in like manner said the rest of the elders, and the kinges counsellers, no doubt by the holie inspiration of God himselfe. Only Bishop Coyfi was not content to rest him here, but moreouer, said that he would note with diligence this Pauline, and marke what he said of that God, whom he preached vnto them. Which thing when he had so donne according to the kinges will and pleasure, he returned againe, and with a lowde voice saide. I vnderstood certes longe a goe, that in verie deede, it was euen nothing which we worshipped as God, for the more curiously that I sought for the truth in worshipping our Gods, certainly the farder was I from it, & the lesse I founde it. But now doe I plainly perceave and knowe, that in this Paulinus preaching and teaching, is that truth and veritie, which is able

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to gene vs the greate giftes of life, of saluation,
and of blisse euerlastinge. Wherfore I counsell, and
exhorte you my most Soueraigne and deare Prince,
that we may out of hande curse our temples
and abandon them, and burne downe with fire
our Idolatrous aulters, which we haue heretofore
erected in vaine, & consecrated without all fruite,
and profitte.

But that I may be short, and come nere my pur-
pose, the kinge gaue his full, and plaine consent to
this holie man, bishop Pauline, willing him to
preache the gospell freely, and himselfe renoun-
cing there all Idolatrie, promised that he wold
receauue, and embrase the faith of Iesu Christ.
And demaunding then, of this before said Coysi,
bishop of his sacrifices, who shold first profane
the aulters, and destroye the temples of Idols,
with all the grates, and barres wherwith they
were enironned? Marry (quoth he) I will. For
who may better then I, which once by folishnes
worshipped, and highly esteemed them? There-
fore to the good example of all other, I will now
my selfe through the wisedome of God (who is
one only, and true God) geuen vnto me, beate
downe, and vterly destroye the abomination of
our temples. So forsaking in this wise all super-
stition custome, and vaine dreade, he besought
the King to graunte him harnesse, and armoure,
and there with a greate courser, and mighty cou-
ragious stalion horse, on which he mounted lustly
& with al sped, he rode forth to batter, and beate
downe to the grounde the idols. Now it was not
laful for a bishop of the sacrifices, either to weare
harnesse and armoure, or to ride on other then a
mare. But Coysi made male compte thereof, for
being

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being alredie well harnessed, and strongly gir-
ded with a sword about his loynes, sitting fast on
the kinges courser and stonge stalyon, he tooke
also in his hand a speare, and so did marche and
set foorth against the pernitious idols. Which
fight when the people sawe, they thought he had
bene madde. Yet he for all that stayed not, but as
sone as he approched nere to the temple, he profaned
it, casting thereon the speare which he held in
his hande, and (much reioysing now, bicause he
knew the true worship of God) commaunded the
companie which wer ethere with him, to destroy
the temple, to fyre the idolatrous aulters, and, to
breake the barres, grates, or whatsoeuer orna-
mentes were there about. And truly the place
where those Idols sometime were, is now to be
seene, not far from Yorke at the rysing of the ri-
uer Derwent, and is at this present day called,
Gomund in Gaham. In which place, the bish-
opp Coyfy by holy inspiration of the true God,
polluted, and destroyed the aulters of the false
Goddes, which himselfe before had solemnly con-
secrated.

How king Edwine and all his subiectes, were made
Christians, and in what place bishop Paulyne
baptised them.

THE XIV. CHAPTER.

Then King Edwine, with all the nobilitie of
his countrey, and most parte of the commons
receiuued Christes faith, and came to the lauatorie
of holie regeneration the xi. yeare of his raygne,
which was the yeare of our Lorde 627, and about

*The first
christen-
dom of the
English
Prince in*

*Norþum
berland, or
the North
countries.*
An. 627.

the 180. after the entrance of the Englishmen into Britanie. He was Christened at Yorke on Ester Sonday, which was the 12. of Aprill, in S. Peter the apostles church, which in al speede he had set vp of wood, while he was cathechised and instructed there in the faith against his Christening. In this city of Yorke he appointed a Bpshops See, for Byshopp Pauline his informer and teacher, at whose request and petition, as sone as himselfe was Christened, he buylt in that same place a greate temple of stone, for an ample and large Cathedrall church, in the middest whereof, he would haue enclosed this his owne propre oratorie, which himselfe had first made of wood while he was instructed in the faith, and before he was yet baptised. Layeng therfore deepe foundations about this his first oratorie, he begā to buyld ther a fayre church foure square. But before the wall therof came to its iust hyghnes, the king was slayne by cruel death, and left that royal worke to be ended and perfected by king Oswald his successor.

Now Pauline from that time 6. yeares after, that is, to the end of king Edwynes raygne, preached the worde of God continuallie (by his good leaue and fauour) through out all that prouince, and they beleued him, & were Christened, whower preordinated to lyfe euerlasting: amōest whom was Offride, and Eadfride, king Edwines sonnes, which he had in his bannishment by dame Quenburge daughter to Cearl king of the Marshes. After whom, his other children, which he had by Queene Edilburge, were baptised, as his sonne Edilhune, his daughter Edilfride, and an other of his sonnes called Buskfreæ, of which the two first were taken out of this mortall lyfe in their infancie or tender youth, and buryed in the church

of Yorke. Iffy also Offrides sonne, was Christened likewise, with manie other of the nobilitie, and diuers honorable men. And (as it is reported) then was the feruour of faith and ernest desire of holie baptisme, so greate amongst the people of Northumberland, that on a certaine time, when bishop Pauline came with the kinge, and Queenes maiestie, to the courte, or princes palace at Adregin, he stayed there with them six and thirty dayes, only occupied in catechising and instructing the people in the faith of Christ, and afterward baptising them: in eche of which daies, he did nothing els from morning to euening, but instruct them with the word of God, and teach the faith, and saluation in Christ Iesus, to those which flocked thither out of all places and villages therabout. Whom after he had thus informed, and taught, he baptised in the flood Elene, for that was the next water, which he could conuenientlie vse for baptisme. This towne Adregin, in the time of the kinge and after commers, waxed rude, and deserte, and another was built vp for it in a place called Melwin, and this much did bishop Pauline in the * Bernicians prouince.

But in the countrie of the * Deires, where he lay most commonlie with the kinge, he baptised in the flood Suale, which runneth fast by a village adioyned to Cataracte, for as yet there could nor be builded oratories, fontes, or places of baptisme, in this newe begon, and late founded Church: But yet was there builte a greate Church in the coast & champion called Dotyne, where was another of the kinges courtes, and palaces. Which Church the painims that flewe king Edwine, burnt afterward with the whole village.

* In Norþ
tumber-
land.

* In Yorke
there.

In stede of the which palace, the kinges euer after made their mansion place in the countrie called Loides, but the aultar of the before mentioned church escaped the fire, bicause it was made of stone, and is kept to this present day in the monasterie of the right reuerend Abbot, and priest Trunwulfe, standing in the wodde Elmete.

How the prouince of the Este English, received the faith of Iesus-Christ.

THE XV. CHAPTER.

Now had King Edwine (by common reporte) such a zele, and earnest deuotion toward the Christian faith, that he persuaded Carpwald Kinge Redwalds sonne, and King of the Este English, to leaue off the vaine superstition of idols, & to come with his whole realme and embrase the true faith, and to receave the sacrament of Christ his church. For his father Kinge Redwald before him was Christened in kent, but alas in vaine, for returning home againe, he was seduced by his wife, and certain other peruerse doctours. And being in such wyse depraued from the sinceritie and purenesse of faith, his end was worse then his beginning. For he would seeme, after the maner of the olde Samaritans to serue both Christ, and his owne false Godes, as he did before: for in one temple he had erected an aultar for the sacrifice of Christ, and an other little aultar for burnt sacrifices, to his Idols and diuels. Which temple Aldwolfe kinge of that prouince after him (who lyued in this our age) sayd that it dured so vnto his time, and witnessed that he lawe it himselfe in his childhooде.

Truly

Truly this afore-named king Redwald, was a noble prince of byrth, although vile and base in his actes and deedes, for he was King Tityls son, whose fathers name was Woffa, of whom the kinges of the east english men are called Wosfinges. But King Carpwald not long after he had ben Christened, was slaine by a gentile, and paynim, named Richbert. And from that time three yeares after, the prouince liued in gentilitie, falling from Christian religion, vntill at the last Sibert King Carpwalds brother toke the kingdome, a man in all al pointes learned and most Christian. Who whiles his brother was yet aliue, lyuing bannished in Fraunce, was Christened there, and instructed in the holie mysteries of our faith, of which he went about to make all his realme partaker, as soone as he came vnto the crowne.

Whose good endeouour herein, bishop Felix did most earnestly fauour, and with greate praiſe The count-
ties of Suf-
folk and of
Nor-
folk and of
Canterbury
where he
dwelt
and
taught
the
East
Eng-
lish) con-
serued so
the faith. applie himselfe, who when he came from Burgundy (where he was borne, & toke holie orders) into Britany to Honorius the archebishop & had opened this his desire & godly purposē to him, the Archebishop gladly gaue him licence, & sent him forth to preache the word of God vnto the forsayd Este english. Where certes his zele and vertuous desire proued not in vayne, for this holie husbandman, and happie tiller of the spirituall filde, found in that nation plentifullnes offruite, and encrease of people that beleeuued him. For he brought all that prouince beinge now delyuerged by his helpe from their long iniquitie, and vnhappines, vnto the faith and workes of iustice, and in the end rewarde of perpetuall blisse, and happines for euer, according to the good abodement of his

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name, which in Lattin is called Felix, and in our English tongue soundeth happy. He was afterward Bishopp in the citie of Dummocke, ~~Dummocke~~ where when he had ruled the church of Christ 27. yeares in that dignitie, and in that prouince, he ended his life in peace.

How Pauline preached in the prouince of Lindisse, and of the estate of king Edwynes raygne.

THE XVI. CHAPTER.

*Lincolne
phere.*

*Pefectum
Lincolni-
ne ciuitatis
viii.*

Bvt byshop Pauline continued still, and at this time preached the worde of God in the prouince of Lindisse, which is the next toward the South bancke of Humber, bending euен unto the seas side, where he first conuerted to our Lord the maior of Lincolne, whose name was Blecca, withall his householde. In which citie he buylt a wel wrought church of stone: the rouse whereof eyther for long lache of reparations, or by the spoyle of enemies, is now cast downe. But the walles thereof stande yet to be seene at this present daye, and yearly some or other miracles are wont to be showen there, to the greate good and comforte of them which faithfully feeke therefor. In this church after Iustus departure vnto Christ, Pauline, consecrated Honorius, Archebishop of Canterbury, as I shall shew more conuenientlie hereafter.

Now as touching the faith, and beleefe of this prouince, a certaine preist, and abbot, a man of good credit, and to be beleued, whose name is Deda, of the monasterie of Peartan told me, that one of the elders of that couent (as he reported him

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him selfe) was baptised with manie other of the people there, at none daye by byshop Pauline in the presence of King Edwine, and in the flood of Trent, nere the citie. Thwolfsing a cester: which father and elderly man, was wont to describe Paulinus person, saying that he was a taule man, somwhat crooked backt, and blacke of hayre, lene in face, and hauing a hooked & thinne nose, in contenaunce both dreadful, and reuerend, who had in his chappell one Iames by name, who was a deacon, and an industrious and diligent man, noble certes and of greate fame in Christ, and his church, who liued also euен vnto our time.

In those dayes such was the peace, and tranquilitie through out al Britannie, which way soeuer King Edwines dominions lay, that (as it is yet in a common prouerbe) a weake womā might haue walked with her new borne babe ouer al the yland euен from sea to sea, without any kinde of demmage or daunger. Moreouer this King did so much tender his subiectes, and the welth of the commons, that in most places where he saw fayre clere springes breaking out by the high-wayes syde, he enclosed them in quicke set boures for the refreshing of wayfaring men, hauing by greate brasen basens to bath, or washe in. Which basens eyther for feare of the kinges displeasure no man durst farder touch then to his owne present vse and necessitie, or no man woulde take them away for the loue, and good will they boore to their prince: Who was for the tyme of his raygne so honoured and loued, that triumphing banners, and flagges were borne before him, not in warre only, but also in peace wher-

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soeuer he went abrode, or rode with his garde
in progresse about the greate cities, townes, and
sheres of his dominions. Yea euen when he passed
through the stretes to any place, there was caryed
before him that kinde of flag or streemer, which
the Romans calle Tufa, and the English men now
a Thuuffe.

*How kinge Edwyne receaued letters of exhortation
from Pope Honorius, who sent therewith a palle to
byshop Pauline.*

THE XVII. CHAPTER.

AT what time Honorius, Boniface his successor, was bishopp of Rome, and sate in the see Apostolike, when he had vnderstood that the Kinge of Northumberland, and all his subiectes in that countrie, were conuerted to the faith and confession of Christ by Paulinus preaching, he sent the same bishopp Pauline a palle, & letters to King Edwine, exhorting him, and his subiectes, with faterly loue and charitie, to persist, or rather to goe forward in this true faith which they had now receiued. The tenor of which letters is such. To the most puissant prince and his most vertuous sonne in our Lorde Iesus Christ Edwine King of the English men, bishopp Honorius seruant to them that serue God sendeth greeting. So is your Christian loue, and integritie fyred with the flame of faith, to the worshipping of your creator & maker, that it shineth far & wyde & being declared through al the worlde, bringeth forth the fruit of your weldoing. And truly then

you

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you knowe your selfe best to be a king, when after you are taught by theright & true preaching, you beleeue in almighty God your king and creator, worshipping him, adoring him, and rendring to him the sincere deuotion of your hart, as far forth as mans weaknes, and poore ability can attaine vnto. For what other thinge, I pray you, are weable to offer vnto our God, then that persisting in good workes, and confessing him to be the maker of mankinde, we worship him, and readily render our vowes, and prayers vnto him? Therfore we exhorte you (our most derely beloued sonne in our Sauiour Christ Iesu) as it is meete for a louing fater to doe, that you endeuour all maner of wayes you can, with ernest will, and daily prayer, to hold and kepe this, that the mercy of God hath wrought in you, calling you, and all yours vnto his grace. And so shall he which hath vouchafed to bring you in this present world from all errore to the knowlege of his only name, prepare for you in the world to come, a mansion place in heauen. Be you therfore often occupied in the reading of S. Gregories workes, who was a man certes of blessed memorie, our good predecessor, and your true preacher, and Apostle. Haue before your eyes continually, the greate zele of his doctrine, and good affection, which he gladly practised for your soules health and saluation, that by this meanes his vertuous prayer may both encrease your kingdome, and also prosper your people. And that in the end he may represent your all, as cleane soules, and without fault, before the throne of almighty God.

Now as concerning these thinges, which your grace desired to be ordained and appointed by vs for

Confis-
tions from
Rome touch-
ing the
clergy.

for your priestes, we haue without all delay pro-
uied the same, and truly the rather for your sin-
cere and vnfained faithes sake, which hath ben at
diuers times, and by diuers relations, as also now
by the bearers of these our presentes, commendable
declared vnto vs. We haue therfore with the
rest of our rules and orders, sent here two palles,
for the two metropolitans of your country, that
is, for bishop Honorius, and bishop Pauline.
Willing and commanding, that when one of
them is called out of this mortall life to the mer-
cie of God, then shall his mate and fellowe which
is yet a liue, subrogate by this our authority, an-
other bishop metropolitane in his place which is
deceased, which thinge we doe graunte vnto
them, as well for your good affection to vs, and
loue to the truth, as also for the distance of pla-
ces, and of so greate prouinces and countries, as
lie betwene Rome and Britannie: and lastly to
the intent, that we might in all pointes shew your
highnes, how our consent, and agreement is euer
more redie at hand, to your deuoute zele, and er-
nest desire of Gods glorie. Who keepe your grace
alwaies in perfecte health, and prosperity.

How bishop Honorius, who succeeded Iustus in the bishoprike of Canterbury, received from Pope Honorius a palle, and letters.

THE XVIII. CHAPTER.

Now about this time died Archebishop Iu-
stus, the tenth daie of Nouember, and Ho-
norius was chosen in his place. Who comming
to Archebishop Pauline to be appointed thereto,

met

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met him at Lincolne, and there was consecrated,
and instituted bishop of Caunterbury. And is
now numbred the fift after S. Austin. To whom
also Pope Honorius sent a palle with letters, in
which he commaunded the verie selfe same thin-
ge, that he wrote before in his epistle to King
Edwine. Which is, that whensoever the bishop
of Canterbury, or the bishoppe of Yorke were
departed this life, then the other which remai-
ned a liue, and is yet prelate of the same degree,
should haue powre and authority, to ordaine an-
other priest in the Archebishopsro me, which is
now deceased, that so it might not to be nedfull
alwaies to trauaile, and toyle by sea and by land as
farre as to Rome, for the institution, and appoin-
ting of an Archebishop. The copie of the Popes
letters, I thinke not much amisse to be here inser-
ted in our historie.

To Honorius our dereley beloved brother,
Honorius sendeth greeting: Among manie other
prerogatiues, and gratiouse giftes which our mer-
ticfull Redemer vouchesafeth to geue to his poore
seruaunts, this doth he also bountifullly graunte
vs of his meere liberality and goodnes, that by
brotherly conforte and frendlie letters, as it
were by an inward looking on our hartes, or an
outward beholding of our mutuall visage and
countenaunces, we represent, and shew in our
selues a certaine loue, accord, and vnity. For
which gratiouse benefit, we render thankes vn-
cessantly vnto his high maiesty, and besech him in
most supliaunte wile, to stregthen and con-
firme you with his mighty powre continual-
lie, that you may ernestly laboure alwaies in
preaching his holie gospell, and profit therein:

that

Matth. 11.

Matth. 24

that you may folowe the rule, & steppes of your heade and master, blessed S. Gregory: that Christ may fende by you, greater encrease vnto his Church: and lastly that the soules alredy wonne, and conuerted by you and your predecessours (which hath proceded of the first planting of blessed S. Gregory) may in more ample wise encrease in faith, and prosper in good workes, in the feare of God, and perfecte charity. And so I trust the promises of our Lord shall hereafter take place in you, and this his blessed voice call you to eternall blisse and ioyfulnes: *Come vnto me, all you that laboure, and trauaile, and I will refresh you.* And againe: *O my good, and faithfull seruant, because thou hast bene faithfull ouer a litle, I will appoinete thee ouer-seer to a greate deale, come in, vnto the ioyes of thy Lord and master.* And thus much, derely beloued in the way of exhortation, we haue promised, of the abundance of our charity, and loue towardes you.

Now as concerning the priuileges of your Churches, we haue not deferred to graunte you such thinges, as we haue thought metest for you. Therfore to answer your requestes herein, looke what authority, we in the steede & place of S. Peter heade of the Apostles, haue graunted vnto you, by our expresse commaundement in letters directed to our dere sonne Edwine your kinge, we will you keepe, and obserue the same. Which is: that when one of you is departed this mortall life, the other which is lefte a liue, shall assigne another bishop in the departed Archebishops rome and dignite. And for the better doinge, and ordering herof, we haue sent vnto eche of you a palle, that by the authority of this our commaundement,

ment, your orderly and due institution, may be acceptable in the sight of Almighty God. Wherin, to condescend and graunte thus much vnto you, we were moued by the longe iourney, and tedious traualing by see, and lande from Britannie to Rome, that no hinderance may happen hereafter to your Church, by any pretended occasion any manner of way, but rather that you may farther set forth the faith and deuotion of the people committed to your charge. Almighty God keepe you in good health, most derely beloued brother. Geuen the 11. of Iune in the 24. yeare of the raigne of our most gratioues and soueraine Lorde Heraclius Emperour. Also the thirde yeare, of the most happiest Cesar Heraclius the sonne. The 7^e Indiction: the yere of our Lord 633.

How first this Pope Honoriuſ, and after him the electe Bishop Iohn, ſent letters to the Scottes for the keeping of Easter, and againſt Pelagiuſ heretie.

THE XIX. CHAPTER.

THIS Pope Honoriuſ, ſent letters also vnto the Scottes (whom he vnderſtoode to erre in the obſeruation of the holy time of Easter, as I haue before ſpecified) diligentlie exhorting them, that they would not eſteeme or thinke their owne ſmall number, wifer then the Churches of Christ, either auncient, or newly conuerted, which haue ben heretofore, or be now at this preſent day any where through the whole world, in celebrating any other Easter, then after the common accompte of Easter, and according to the vniorme decrees of all bishops in the world, who haue vpon that

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that matter falle in Sinodes, and concluded a cer-
tain order in generall counsels. To whom also
for the amending of the same errore, Ihon, Seue-
rinus successour, who next succeded Honorius,
when he was yet but elected, and nominated bis-
hop of Rome, directed letters of greate authority
and full of good lerning: plainly prouing in them,
that Easter Sonday must be compted, and obser-
ued, from the 15. moone, vnto the 21. as it was
proued, and allowed by the first Nicene Coun-
cell.

Moreover he warned them in the same epistle,
to auoide, and escheue, Pelagius heresie, which
he vnderstode, did begin to rife, & springe againe
amongest them. The beginninge of which epistle
was thus: To our dereit beloued, and the most
vertuous prelates, Thomian, Columban, Chro-
man, Diman, and Bathan Bishops: Chroman,
Herman, Lawstran, Stellan, and Segian Priestes:
to Saran, and all other doctours, or Abbothes of
Scotland: Hilarie, Archeprieste, and keeper of the
vacant see Apostolique, Ihon Deacon, and in the
name of God elected, and chosen Bishop of the
same holie see: and Ihon, the chiefe Secretarie,
and keeper of that see Apostolike, and Ihon also
seruant of God, and Counsellor of the same see
&c. Your letters which you sent to holie Pope
Seuerine, a man worthie of happie and long me-
morie, haue had as yet no answere made to them,
for the matters, which you required, because the
Popes holines departed this life before your let-
ters were brought hither, which we haue now
opened in this vacancie of the holie see, lest the
ignorance of so greate a question might haue la-
sted longe, and bene vndiscussed amongst you.

In

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In which letters we haue read, & perceaued, that
certaine of your prouince, labouring against the
right faith, goe about to renewe an old heresie, re-
fusing very ignorantlie our Ester, in which Christ
was offred our true pascall Lamb to God his fa-
ther, and entending to celebrate the same with the
Iewes in the 14. moone &c. By this beginning of
their epistle it appeareth plainlie, that at that time
this heresie was but a litle before risen in Scotlan-
de: And also, that not all the countrie, but certai-
ne of them onlie were infected therwith. Now
when these before mentioned prelates of Rome
had shewed the customeable obseruation of
Easter, thus in the same epistle they wrote of
the Pelagian heretikes, which were in Scot-
land.

We vnderstand also by your letters, that the
poison of Pelagius heresie beginneth now to
springe againe amongst you: which we most er-
nestlie exhorte, and counsell you vtterlie to for-
sake, & to prouide that the poysoned infection of
so deadlie an heresie, sinke no farder into your
mindes, but to labour that you maie vtterlie for-
get it. For you ought to remembre, how this
execrable heresie, hath longe sithens bene con-
demned, and hath bene abolished, and put out of
remembrance, not onlie these two hundred yea-
res, but is also yet at this present, dailie conden-
med of vs, with continuall curses, & all they ex-
communicated which followe the same. We ther-
fore exhorte, and request you, that you suffer not
their ashes to be stirred, and blow vp amongst
you, whose strength and weapons be burnt and
consumed. For what Christian harte is there,
which detesteth not to death, and abhorreth
theis

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their prowde intent and wicked wordes, which
dare affirme, that a man may liue, and be without
sinne, euen of his owne voluntarie will, and not
through the grace of God? And then to consider
againe the trueth hereof, it is blasphemie, and ex-
treme foolishnes to say: that a man is without
sinne, for he cannot possibly be so, neither euer
any was, but only the mediator of God and man,
Christ Iesu our Lord, who was verie and true
man, conceiued and borne without sinne, for as
for other men, they are all borne in originall sin-
ne, and doe beare the witnes, and token of Adams
first preuarication, and breaking of Gods com-
maundement, yea, althoough they liued without
actuall sinne, according to the Prophet, saying:

*Psal. 50. Behold, I was conceiued in iniquity, and my mother
hath brought me forth in sinne, &c.*

*How after Kinge Edwines death, bishop Pauline re-
turned to kent, and there toke the Bishoprike of
Rotchester.*

THE XX. CHAPTER.

When King Edwine had most triun-
phantlie raigned both ouer the En-
glish & Britons the space of 17. yea-
res (in some of which as about the
number of 6. yeares, he had himselfe ben subje-
cte to Christ, and euer looked for his raigne, and
kingdome) Cardwell king of the Britons made
a rebellion against him, hauing ayde and succour
therunto, of Penda a stout man, and of the blood
of the Kinges of Marshland, ouer which nation
afterward he had by diuers chaunces of fortune,

rule

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rule and gouernance, for the space of 22. yeares.
Now when they had thus ioyned battaile, and
entred fight with kinge Edwine in a great, large,
and plaine field, called thereof Heth-silde, they
slew him there at the last, the 4. daye of Octo-
ber, in the yeare of our Lorde. 633. and of kinge
Edwynes age the 47. yeare: whose whole heire
was ether presentlie murdered there, or shame-
fullie put to flight. In which warres one of kinge
Edwines sonnes, that lustie, and warlyke yonge
prince Offryde, was killed, before his father died.
The other sonne Edfronde of verie vrgent necessity
fled vnto kinge Penda for succour. Of whom af-
terward against his promised faith, and his so-
lemne othe, he was most cruelly put to death in
the raigne of kinge Oswald.

At this time there was a verie greuouse per-
secution in the church, and a fowle murder of
the Northumberlandes, especialie bicause that
one of the Capitaines, which caused this perse-
cution, and aduersitie, was a painim: the other
though not a painim, yet was more fierce andbar-
barouse, then any heathen, or painim. For kinge
Penda with al the nation of the Marshland men,
was whollie geuen to Idolatrie, and altogether
heathen, and vnchristened. But king Cardwell, al-
though he had the name of a Christian, and pro-
fessed that kind of life, yet was he in mynd & ma-
ners so rude, and outrageouse, that he woulde not
spare either womens weaknes, or childrens inno-
cencie, but put all to death with greeuous, and
bytter tormentes, according to his beastly cruelty
and vnmercifull tyrannie. Wasting a longe time,
and raging ouer al the prouinces, purposing more-
over with himselfe, to exterminate out of the

P

borders

borders of Britannie the whole nation of Englishmen, and to extinguish the verie name of them. Neither did he ought esteeme or anie thing reuerence, and honor the Christian religion which the Englishmen had. So that vnto this day, the Britons maner, and custome is, to sett light by the faith, and religion of Englishmen. Neither wil they in anie one point more communicate with them, then they would with heathens, and paynims. Kinge Edwines head was brought vnto Yorke, and afterward caryed into S. Peters church (which church he himselfe had begon to buylde, but his successour king Oswald finished it, as we haue before declared) And there layed in S. Gregories chappel. By whose disciples, and of whose preachers, he had in his lyfe time receiued, and learned the word of true life.

Thus was the state of Northumberlante much troubled with this greate slaughter, and cruell persecution: Seing therfore there was none other remedie, nor any saftie could be founde, but only by flight, bishop Pauline accompaning the good Queene Edelburge, with whom not longe before he came into that countrie, tooke ship, and returned againe to kent. And was there verie honorablie receiued of Honorius the Archebishop, and of kinge Edulballd. His guide, and gouerner in iorning vnto kent, was Ballus one of the strongest of kinge Edwines chiefe garde. This bishop brought away with him from the countries of Northumberland Eanfride king Edwines daughter, and Wulcfrea his sonne. Iffy also Offrides sonne, and nephue to king Edwine. Which two yonge princely children, this tender mother for feare of kinge Edballd, and Oswald, sent into

Fraunce

Fraunce, to be brought vp in king Dagoberts courte, where they both died in their infancie, & were buried in the high church, with such honour as is meete for kinges sonnes, and innocent babes of Iesus Christ. He brought moreouer away with him much pretious plate of king Edwines: amō- gest which was a greate golden croſſe and a golde chalice consecrated for the ministerie of the autar, which are yet both reserued, and to be seene at this day in the Cathedral church of Cåterbury.

Now was the see of Rotchester vacant at this time, for Romanus bishop therof, sent from the Archebishop Iustus legat to Pope Honorius, was drowned in the tempest, going to Italie. Then bishop Pauline at the offer of bishop Honorius, and at king Edubaldes request, toke that charge on him, and kept Rotchester dioces, vntill, at his ful and rype age, he quietly departed this transitorie lyfe, was receiued into the blesse of heauen, with the godly fruit, and reward of his labours, & trauailes, that he suffred here one earth for Christ his truth, and Gospell. Who at his decease left in his church of Rotchester his palle, which he had receiued from the Pope of Rome, & in his Archebishoprike of Yorke, he left Iames his deacon a good & godly man. Who liuing long after in that church by preaching & baptising, toke many praies out of the diuels teeth, and wonne many soules vnto Christ. Of whose name the vilage hath a name at this day, in which he for the most part abode, & dwelled nere vnto Cataract. Who bicause he was coning in sōge, & musicke, & also in the office & seruice of the quyre, when that contrie was more quiet, & the cōpany offaithful begā a litle & litle to increase againe, setyp a schole emongest them and

Churche
musike first
practised in
the Norb.

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and professed to be a maister of church musyke, &
and singinge, according to the fashion and maner
of the Romans, and the Diocesans of Canterbury.
Which thinge when he had so done a
longe time, with greate profit, at the lenght
(that I may vse the worde of scripture)
being a man well strooken in
age, full of yeares, & hauing
seen many good dayes, he
walked the wayes
which his fa-
thers wēt.
(***)



THE

CHVRCH OF ENGLANDE. 229 Lib. 3



THE THIRD BOOKE OF THE HISTORIE OF THE CHVRCH of England.

How the first successours of kinge Edwin, did both for-
sake the faith of their nacion, and also lost their
kingdome. Moreouer how the most christian kingg
Osvvald restored both.

THE I. CHAPTER.



INGE Edwin beinge slaine in battaile,
the sonne of Elfrike his vncle by his fa-
thers syde (called Ofrich) after that he
had hearde Paulin preache, receaued
the faith, and succeded him in the gouernance of
the Deirans: of which prouince he had the peti-
gree of his parentage, and the first beginning of
his kingdome. But the realme of the Bernicians
(for the nation of Northumberland had been de-
uided of olde time into these two countries) was
ruled by Edelfrides sonne, named Eanfride, who
had of that prouince the beginning of his kinred
and kingdome. For during all the time of Edwi-

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nes raigne the sonnes of kinge Edelfride , who
(as we sayed before) raigned before Edwin, were
banished with a greate numbre of noble young
gentillmen , and so liued amonge the Scottes, or
Redshankes : where they were instructed accord-
ing to the Scottes doctrine , and had receiued
the grace of baptisme.

These younge princes after the death of their
enemie kinge Edwin retourninge in to their cou-
trie, Osrich the eldest of them toke the kingdome
of the Deirans , and Eanfride the second sonne
the kingdome of the Bernicians: but alas as both
had now receiued the yles of an earthly king-
dome, so likewise both in geuing and abandon-
ing them selues to the diuell, lost the diuine my-
steries of the heauenlie kingdome , wherein they
were instructed , and yelded them selues againe
to be defiled with the former olde filth of Idola-
trie. This Apostasie remained not longe vnpunish-
ed , for Kadwallader the king of Britons with
wicked force, but with worthy vengeance, slew
them both the next sommer, yssuing out with all
his host. At what time he murdered first Osrich
vnpreaded and his whole armie, pening themsel-
ues miserably within the faburbes of their owne
citie. The afterward when by the space of a who-
le yere, hauing possessed the prouinces of the peo-
ple of Northumberland, not as a king that were a
conquerour , but as an outragious cruell tirant
destroying them, and with tragicall slaughter ren-
ting them in pieces : he put Eanfride alio to death
coming vnto him very vnauidedly with twelue
chosen souldiers , mindinge to treate vpon a
peace.

That same yere continueth vntill this daie vn-
happy

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happy and hatefull to all good men , as well for
the Apostasie of the English kinges forsaking the
religion of Christ, as also for the king of Britanes
furiose tyrannie . Wherfore the historiographers
and writers of that time haue thought it best, that
the memorie of those Apostate kinges being vt-
terly forgotten , the selfe same yere should be as-
signed to the raigne of the king that followed
next, which was Oswald a man dearely beloued
of God. Who after that his brother Eanfride was
slaine, coming vnlooked for with a small armie,
but fenced with the faith of Christ , the Britons
curled capitaine and that victorius hoste, whereof
he made his vant that nothing could be able to
withstand it , was vanquished and slaine in a cer-
tain place , which in the English tonge is called
Denises Burna, that is to say, the riuier of Denise.

*How by the signe of the Crosse, which the same kinge
set vp when he fought against the Barbarous Bri-
tons, he conquered them: and among diuers other
miraculous cures, a certaine younge man was hea-
led of a desease in his arme.*

THE II. CHAPTER.

THe place is shewed vntill this day, & is had
in greate reuerence, where Oswald when he
should come to this battaile, did set vp the signe
of the holie croffe , and besought God hum-
bly vpon his knees, that with his heauenly
helpe he would succour his seruauntes being
in so great distresse. The report also is , that
the croffe being made with quicke speede ,

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and the hole prepared wherein it should be set) the kinge being feruent in faith did take it in hast, and did put it in the hole , and held it with both his handes, when it was set vp, vntill it was fastened to the earth with duste which the souldiars heaped about it. Now when this was done, he cried out a loude to his whole armie : Let vs all kneele vpon our knees , and let vs all together pray earnestlie the almighty, liuing, and true God mercifully to defende vs from the proude and cruell enemie: for he knoweth, that we enterprise warres in a ryghtfull quarell for the saufegard of our subiectes. All did as he commaunded them, and thus in the dawning of the day they marched forth, encountrd with their enemie , and (according to the merit of their faith) atchieued & wonne the victorie. In the place of which prayer, manifold miraculous cures are knowe to be done, questionlesse in token and remembraunce of the kinges faith. For euuen vntill this present day, many men do customably cut chippes out of the verie tree of that holy crosse , which casting into waters and geuing thereof to sick men and beastes to drinke, or sprinkling them therwith , many forthwith are restored to their helth. That place is in the English tongue named heauen-feild, and was so called long before, not without a sure and a certaine foresight of thinges to come, as signifying vndoubtedly , that in the same place a heauenlie memoriall was to be set vp , a heauenlie victorie should be gotte , heauenlie miracles should be wrought and remembred, euuen vnto our dayes.

This place is nere to that wall which standeth toward the northeast, wherwith the Romaines did once in time past compasse all whole Britanie
from

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from sea vnto sea,to keepe off the inuasions of fo-
renners , as we haue declared before. In the selfe
same place , the religious men of Hagstalden
church (which is not far from thence) haue now
of lōg time been accustomed to come euery yere ,
the eue and the day that the same king Oswald
was afterward slaine, to keepe Diriges there for his
soule, and in the morning after psalmes being say-
ed, solemnely to offer for him the sacrifice of ho-
ly oblation. This good custome longe continuing
the place was made more holy, and is now much
honoured of all men by reason of the church
that was lately built and dedicated in the same
place. And not without cause, considering that
no signe of the Christian faith , no church , no
aultar was sett vp in all the whole countrey of
the Bernicians, before that this vertuous warrier,
moued with harty deuotion of vnfained faith, did
sett vp this baner of the holie Crosse , when he
should fight against his cruell enemie. It shall noe
be beside our pupose, to recounts of many which
were done) yet one miracle more , mightiely
wrought at this holie Crosse.

One of the Religious men of the foresaid
church of Hagstalden , called Bothelme (who ly-
ueth yet at this daye) a few yeres past, when by
chaunce in the night he went vnto the yle,
sodaynely falling downe, he brake his arme, and
began to be so vexed with the greuous anguise
thereof , that for vehemencie of payne he was not
able to bring his arme to his mouth. This man
hearing that one of the brethren had appointed to
go vp to the place of the same holy crosse, prayed
him that at his retурne he would bring him a pie-
ce of that blessed wood, saying that he believeu
chas

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that by Gods grace he might haue his health ther-
by. He did so as he was desired: and when he was
come home againe about the euening, the brethre
being set at the table to eate, he gaue the dese-
ased party some of the old mosse, wherewith the
outermost part of the wodde was couered. Who
sitting also then at table, and hauing at hand no
better place to lay vp the gift wherewith he was
presented, put it in to his bosome. After going to
bed, and forgetting to lay it a side, he let it ly all
night in his bosome. At midnight he waked, and
felng a colde thing lying nere to his side, stirring
himselfe to finde what that should be, sodenly he
founde his arme and hand hole and sounde, as if
he had neuer had the desease.

*How the same king (at his owne request) received
Aidan of the Scottishe nation, and gaue him a Bis-
hops see in the Ile of Lindisfarne, now called Holy
Iland.*

THE III. C H A P T E R.

SHORTLY after that the same Oswald was come
to the Crowne, he being desirous, that all the
people, which he began to rule, should be instru-
cted in the grace of Christian faith, wherof now
he had very great proues in vāquishing his forein
ennemis, he sente to the Peeres of Scotland, a-
mong whom he liuing in banishment, and the
souldiours which were with him were Christen-
ned, making a request vnto them, that they
would send him a prelate, by whose doctrine
and ministery the realme of England which he
ruled, might both learne the gifte, and also re-
ceiue the Sacraments of our Lordes faith. Nei-
ther

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ther was this godly request denied him. For
bishop Aidan was directed straight vnto him, a
man of maruailous meekenesse, godlinessse, and
modestie: and one that had a zele in Gods quar-
rell, although not in euery point according to
knowledge. For he was wont to keepe Easter
sunday from the fourteenth day after the chaunge
of the mone, vntill the twentith: according to
the custome of his country, wherof we haue di-
uers times made mention. For the north part of
Scotland, and all the Redshanks, did in that ma-
ner euен at the same time solemnise Easter sun-
day, thinking that in this keeping of Easter, they
followed the aduertisement written by the holy
praise-worthy father Anatholius, which how well
it was done of them, the skilfull in Christian re-
ligion are not ignorant. Truly the Scottes, which
dwelt in the southe coastes of the Ile of Ireland,
had long agone learned to keepe the fest of Easter
by the Canonicall approued custome, being adui-
sed thereto by the Pope sitting in the see Aposto-
like.

To this bishop Aidan, king Oswald appointed
holie Iland for his see and bishoprick, according
as he had himselfe desired. This place with flow-
ing and ebbing is twise euery day like an Ile en-
roned with the surges of the sea, twise made to
stand as maine lande, the bankes being voided
againe of the sea waues. By the vertuous aduise
of this good bishop, the kinge glad & ready to fol-
low the same, much enlarged the church of Christ
through his dominions. And in this most godly
endeuour both of the Prince & of the bishop, this
was a gracious and pleasent sight, that wheras the
bishop was vnskillful of the English tongue, & the
kinge

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kinge by reason of his longe banishment in Scot-
land, vnderstode and spake the scottish very well,
when the bishop preached the faith of Christ, the
king was interpreter of the heauenly worde to
his dukes and subiectes.

Hereupon for the space of a longe time, people
flocked out of Scotland into Britanie, and such as
were called to the high degree of priesthod, be-
gan with great and feruent deuotion to preache
the worde of faith to those prouinces of En-
gland, which king Oswalde gouerned, baptising
all such as beleued. Therefore Churches were
builded in places conuenient: the people reioy-
cing, assembled together to heare the woord of
God, possessions and territories were geuen by
the kinges bountifullnesse, for the foundation of
religious houses: the litle children of England
and elder folkes, were by the Scottes their in-
structours, trained and traded vp in obseruation of
regular discipline. For they were for the most
parte monkes, all such as came to preache. Aidan
the bishop himselfe was a monke, of the Ile which
is called Hydestinate. The house of his religion
was no small time the head house of all the mo-
nasteries almost of the northren Scottes, and of the
Abbies of all the Redshankes, and had the sou-
raintie in ruling of their people. Which Ile in
very deede, belongeth to the right of Britanie,
being feuered from it with a narow sea: but by
thefree gifte of the Redshankes, who inhabited
those partes of Britanie, it was now lately be-
stowed vpon the Scottishe monkes, in considera-
tion of their vertuous sermons and painefull
preaching, whereby they received the faith of
Christ.

When

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*When the nation of the Pictes (otherwise Redshankes)
received the Christian faith.*

THE IV. CHAPTER.

For in the fife hundredth three score and fifte
yere of our Lordes Incarnation, at which time
Iustine the younger succeding Iustinian, had re-
ceiued the gouernment of the Romaine Empire,
a priest and Abbot, notable by his habit and reli-
gious life called Columban, came from Ireland
into Britany, to preache the word of God to the
Redshankes that dwelt in the North, that is to
say, to those that by high and hideous ridges of
hilles, were disseuered from such Redshankes as
dwelt in the south quarters. For the southerne
Redshankes, who had their dwelling places in
the same mountaines, did long before (as they
say) receiu the true faith and abandoned idola-
try, at what time the woord was preached vnto
them by the right reuerend Bishop and Blessed
man, Ninia a Briton borne, who was at Rome
perfectly taught the faith, & misteries of the truth
whose se the English nation hath euen now no-
table for the name and Church of Saint Martin
the Bishop, where he also doth rest together with
many holy men. Which place appertaining to the
Bernicians prouince, is commonly called *Ad can-
didam casam*, at the white cottage, for so much as
there he made a Church of stone after an other fa-
tion, then the Britons were wont to builde.

Columban came to Britannie when the most
puissaunt King Bride, Melocheus sonne raigned
over the Redshanks, in the ninth yere of his rai-
gne,

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gne, and did by his learning and example of life,
conuert that nation to the faith of Christ, in con-
sideration whereof the aforesaide Ile was geuen
him in possession, to make a monasterie: for the
Ile is not greate, but as though it were of ffe
milies by estimation. His successours kepe it v-
ntil this day, where also he lieth buried, dying at
the age of 77. yeres, about 32. yeres after that he
came into Britanny to preach. But before that he
trauailed to Britanie, he made a famous monaste-
rie in Ireland, which for the great store of okes, is
in the Scottish tong called Dearmach, that is to
say, a filde of okes: of both which monasteries
very many moe religious houses were afterward
erected by his scholars, both in Britanie, and also
in Ireland, of all which, the same Abbey that is in
the Ile where in his bodie lieth buried, is the head
house. This Ile is always wont to haue an Ab-
bat that is a priest, to be the ruler: to whom boch
the wholle countrey, and also the bishops them-
selues, ought after a straunge and vnaccustomed
order to be subiect, according to the example of
the first teacher, who was no bishop, but a priest
and monke. The report is, that some things are
written by his scholars concerning his life and
sayings: but yet what maner of man so euer he was,
we know this of him for most certaine, that he
left successours, men that excelled in great conti-
nence, in passing charitie, and vertuous trade of
religious life.

In obseruing the high feast of Easter, they tru-
sted to vncertaine circles, and no maruaile con-
sidering that no man sent vnto them, the decrees
made in generall counsailes, for the keeping the-
eof. Yet they diligently obserued all such workes
of de-

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of deuotion and chaste conuersation, as they could
learne in the prophets, in the ghospels, and the
Apostles writings. This keping of Easter conti-
nued no small time with them, to wit, vntill the
seuen hundredth and sixteneh yere of our Lordes
Incarnation, the space of an hundredth and fiftie
yeres, after they receiued the faith. But when the
right reverend and holy father and priest Egbert,
came to them from England, liuing in Christes
quarell in exile in Ireland, being a man very well
learned in the holy scripture, and singulare for a
perfect life, which he had lead many yeres toge-
ther, they were reformed by him, and brought to
kepe Easter vpon the true right and laufull day.
Neuerthelesse they did not alway before that time
solemnise and keepe the feast of Easter vpon the
fourteenth day after the chaunge of the moone, ac-
cording to the Iewes custome (as some men sup-
posed) but on the same day, though another weke
then was conuenient. For they knewe (as Chri-
stian men do) that the resurrection of our Lord,
which was on the first day of the weeke, ought
alwaies to be celebrated on the first day of the
weeke also: but as ignorant and highyplandish
men, they had not learned when the same first day
of the weeke, which now is named Sounday,
should come. Yet for as much as they continued
in perfect charity, they deserued to attaine the per-
fitte knowledge of this thinge, according as the
Apostle promiseth saying: *And if yee be of another minde, God will reueile that also vnto you.* But hereof
We shall treate more at large hereafter, in place conuenient.

of the

Of the life of Aidan the Bishop.

THE FV. CHAPTER.

From this yle therefore, and from this couent of monkes founded by holy Columban, Aidan was sent and consecrated bishop to instruct Englande in the faith of Christ, at what tyme Segenius abbot and priest was head of the same monasterie. Wherein among other lessons of good life, he left the Clerkes a most hol-
some example of abstinenſe, and continence. This thing did chiefly commend his doctrine to all men, that the learning which he taught, was correspondent to the life that he lead. And why? He was not greedie after worldly goods, he was not enamoured with present vanities, his ioye & comfort was, forthwith to distribute to the poore that met him, all that was geuen him of kinges or other wealthie men of the worlde.

He vſed to trauaile continually both in the city and in the country, neuer on horse backe, but always on foote, except peraduenture great need did force him to ryde. And in his trauaile, what did he? Forsoothe whom so euer he met, riche or poore, incontinent abyding for a time with them, either he allured them to receiue the faith, if they were out of the faith, or strengthened them in the faith, if they were in it, exhorting them eftsoones no leſſe in workes then wordes, to almesſe geuing, and other good deedes. And his religious lyfe ſo farre paſſed the slackenes and key-colde diuotion of our time, that all they which went with him, were they profeffed in religion,

went with him, were they profeffed into reli-
gion, or were they lay brethern, gaue them ſel-
ues continualy to contemplation, that is to ſay, ſine adiutorio
bestowed all their tyme either in readinge ſcri-
ture, or in learninge the psalter. This was the dayly
exercise of him and his brethren to what place ſo
euer they came. And if by chatince it had hap-
pened (which yet happened ſeldome) that he
were bidden to the kinges banket, he went
in accompanied with one or two clerkes, and
taking a ſhorte repaſt, he made ſpeedely haſt
to reade with his brethren, or els went oþer
where forth to pray.

Euery devout man and woman being, at that
time taught by his examples, tooke vp a custome
through all the whole yere, ſauing betweene Ea-
ſter and whitſontyde, vpon wentday and fryday
to continew in faſting vntill three of the cloke in wensday
the after none. If rych men had done any thing a-
myſſe, he neuer for hope of honour, or feare of
diſpleaſure ſpared to tel them of it, but with ſhar-
pe rebuking amended them. If any geſſe or ſtrange-
ter had come vnto him were he neuer ſo worship-
full, he neuer gaue mony, but only made them
good chere. As for ſucligiftes as in mony were
liberally geuen him by riche men, he did eyther
(as we haue ſayed) deale them in dole for the
reliefe of the poore, or els he laied it out for the
ransoming of thofe that had ben wrōgfully folde:
finally many of ſuch, as by mony he had redeemeſ
he made after his ſcholers, bringing them vp in
lerning and vertu, & exalting them to the high di-
gnity of priēthoſt. The report is that (wheking
Oſwald deſired firſt to haue a Prelate out of
Scotland, who might preach the faith to him
and

and his people) an other man of a more austere stomacke was first sent: Who when after a litell while preaching to the English nacion he did nothing preuaile, nor yet was willingly heard of the people, he returned into his country, and in the assembly of the elders, he made relacion, how that in his teaching, he could do the people no good to whom he was sent, for as much as they were folks that could not be reclaymed, of a hard capacite, and fierce of nature. Then the elders (as they say) began in couisaile to treate at large what were best to be done, being no lesse defyrous that the people should attayne the saluation which they sought for, then sory that the preacher whom they sent, was not receiued. When Aidan (for he also was present at the counsaile) replyed against the priest of whom I speake, saying. Methinkes brother, that you haue bene more rigorous, then reason would with that unlearned audience, and that you haue not according to the Apostles instruction, first geuen them milke of milde doctrine, vntill being by litle and litle nourished and weaned with the worde of God, they were able to vnderstand the more perfect misteries, and fulfill the greater commaundements of God. This being layed, al that were at the assembly, looking vpon Aidan, pondered diligentlie his saying, and concluded that he aboue the rest was worthie of that charge and bishopricke, and that he should be sent to instruct those unlearned paynims: for he was founde to be chiefly adorneed with the grace of discretion, the mother of al vertues. Thus making him bishop, they sent him forth to preach, who when he had take his time, euen as before he was knownen to be indued with discer-

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discretion, so did he afterward shew himselfe to be beautified with all other vertues.

Of kinge Oswaldes wonderfull religion and passing pietie.

THE VI. CHAPTER.

Kinge Oswald, and that parte of the English nation of whom he was the Soueraine gouernour, beinge from thence forth instructed by the doctrine of this right Reuerend prelate, did not only learne to hope for the heauenly kingdome vnownen to his fore-fathers, but also conquered (more then any of his auncestours did) earthlie kingdomes by the power of the same one almighty God, who made both heauen & earth. Brefely all the nations and prouinces of Britanny which speake foure diuers languages, that is to saye, the Britons, the Redshankes, the Scottes & the English, became subiect vnto him. And yet being aduaunced to so royll maiestie, he was euer notwithstanding (which is maruailous to be reported) lowly to all, gracious to the poore, and bountifull to all pilgrimes and straungers.

The report is, that at a certaine time, when on the holy daye of Easter, the kinge and the foresayd bishopp were set downe to dinner, and a siluer dish replenished with princely deinties was set on the table before them, being now ready to saye grace, sodenly entered in his seruaunt, to whom was committed the charge to receiue the needy, and tolde the kinge, that a very greate numbre of poore people flockinge from al places, did set in the Courte, expectinge some almes

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from the kinge. Who by and by gaue commandement, that the dainties which were set before his owne person, should be bestowed on he poore, and the dishe of siluer also broken by peecemeale, and be parted amoung them. At the sight whereof, the bishop who sat by the kinge, being delighted with such a worke of mercy, toke him by the right hande and sayed: I praye God this hande be never consumed. Which thinge came euuen so to passe, as in his blessing he desired, for where as after that he being slaine in battaile, his handes with his armes were cut of from the residew of his body, so is it that his handes to this time continue vncorrupted, and are reserued in a siluer shrine in S. Peters church, where with worthy honour, they are worshipped of all men in the kinges citie, which hath his name of a ladie sometime Queene, called Bebba. By this kinges trauaile the prouinces of the Deirans, and the Bernicians, which did so deadly hate one the other were reconciled and ioyned together, in one peace and amitie, like as they had bene but one people. This king Oswald, was Edwines nephew by his sister Achas side, a it was meete, that so noble a predecessor should haue so worthie an heire, as well of his religion, as of his realme, & that of his owne kinred.

How

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How the country of the West Saxons, received the word of God by the preaching of Berinus, Algilbertus, and Eteutherius his successor.

THE VII. CHAPTER.

The west country of England as the diocese of Salisb. ry of Excester of Bath and Welles and of Haefn. ffshire.

THe west Saxons (who of old time were called Genisse) received the faith of Christ in the raigne of Cynigilus, Berinus the bishopp preaching to them the word: who came into Britannie by Pope Honorius appointment, promising in his presence that he wold sow the seedes of the holy faith in the hart of the vttermost coastes of England, whether no teacher had o. any tyme gone before him. In consideration whereof at the commaundement of the same Pope, Asterius the bishop of Geane did consecrat him bishop. But at his arriuall into Britanny, and first enterring into Genisse, finding that all the inhabitat̄s there were verie painims, he thought it more expedient, to preach the word of God among them rather then in trauailing further to serche for such as he should preach vnto. And thus at his preaching of the gospell in the forsaide prouince, when the kinge himselfe being newly taught the faith was Christened with his people, it hapened at that time, that Oswald the most holie and verie victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the maruailous & swete disposition of almighty God. After this solemnite, both the kinges gaue the same bishop the city of Dorcincia for his bishoprike, where after that

Dorchester he had builded and dedicated Churches, and by
 In Bark^{shire} his paines brought much people to our Lord, he
 Oxfordin^{shire} departed to God, and was buried in the same ci-
 tie. Many yeares after, when Hedde was bishop,
 Win-
 chester; he was translated from thence to the Citie of
 Venta, and laid in the Church of the blessed Apo-
 stles S. Peter and Paule.

After the death of this kinge, his sonne Sen-
 walch succeeded him in his kingdome, who refu-
 sed to receiue the faith & Sacraments of the king-
 dome of heauen, and shortlie after lost the greate
 rule of his worldly kingdome also. For casting
 off the sister of Penda king of the Marshes, his
 true wedded wife, and taking another, he was by
 Penda assaulted with battaile, deposed from his
 kingdome, and constrained to flie to the king of
 the east English men, who was called Anna, with
 whom liuing in banishment for the space of three
 yeres, he learned the faith. For this kinge with
 whom he liued in banishment, was a vertuous
 man, and blessed of God with plentifull and holy
 issue, as we shall declare hereafter. But when Sen-
 walch was restored to his kingdome, there came
 out of Ireland into his prouince a certaine prela-
 te named Agilbertus, a French man borne, yet ha-
 ving made long abode in Ireland, because he read
 there the scriptures. This bishop of his owne ac-
 corde came to serue the prince, and to preach vnto
 him the word of life: and such was his lerning
 and industry, that the king entreated him to re-
 maine with him, enduing him with a bishoprik
 in his dominions, which at the princes request he
 accepted, and ruled the same people many yeres
 with priestly authoritie.

At the lenght the king, who could only speake
 the

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 the Saxon tongue, being very of that foren langua-
 ge that Agilbertus vied, did priuely bring into
 the prouince, another bishop of his owne langua-
 ge, named Wini, who also was made bishop
 in Fraunce. And diuiding the prouince into two
 dioceses, gaue him a bishops see in the Citie of
 Venta, which the Saxons call Vintancester. Win-
 Wherfore Agilbertus being highly displeased, be-
 cause the king did this without his counsaile, re-
 turned againe into Fraunce, and after that he was
 aduanced to the bishoprike of the Citie of Paris,
 there he died an old man, and very aged. But not
 many yeres after his departure out of Britanny,
 Wini also was by the same king deposed from his
 bishoprike, from whence he departed to the king
 of the Marshes called Vulshere, and of him he
 bought with mony the see of the Citie of Londō,
 and continued there bishop to the end of his life,
 wherby the prouince of the west Saxons lacked
 no small time a bishop.

At which time the forlaid king of the west
 Saxons, being very often disquieted in his minde,
 for the great losse and spoile which in his king-
 dome he susteined by his enemies, called at last to
 his minde, how he had wickedlie expelled him
 out of his realme, by whom he had receiued the
 faith of Christ, vnderstanding withall, that by
 want and lacke of a bishop, he wanted also the
 helpe and grace of almighty God. Therfore he
 sent embassadours into Fraunce to Agilbertus, be-
 seeing him that he would returne and resume
 againe his bishopricke, offering withall to make
 satisfaction for that which was past. But Agilbert
 excusing himselfe, alleaged that he could in no
 wise repaire thither, because he was bound to
 abide

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abide at his bishoprike, which he had in his owne
country and diocesse: Neuerthelesse to the end he
micht somewhat helpe him who did most ear-
nestly desire him, he sent thither in his stede a
certaine priest Eleutherius by name, being his
owne nephew, who should be made a bishop for
him, if it were his pleasure, affirming that he dee-
med him to be well worthy of his bishoprike.
This Eleutherius was honourably receitied both
of the people and the kinge, who entreated also
Theodore then Archebishop of Canterbury, that
Eleutherius should be consecrated their bishop.
In which function he liued and laboured many
yeares, being the only bishop of that prouince,
appointed so by a Synodall decree.

How Earconbert king of Kent gave commaundement
to destroye Idolls, and of his daughter Eartongath,
and also of his kinswoman Edelburg, virgins de-
dicated to God.

THE VIII. CHAPTER.

*An. 640:
Idolls first
browne
downe in
England.*
IN the 640. yeare of the Incarnation of our
Lord, Eadbaldus king of Kent departing this
life, left the gouernement of the realme to his
sonne Earconbert. Earconbert did prosperously
raigne 24. yeres and certaine moneths. This was
the first king of England, who of his princely au-
thoritie commaunded that the idolls, which were
in all his whole realme should be forsaken and
destroyed: and moreouer that the fast of fourty
daies, should be kept, and that this his authority
micht not lightlie be contemned of any man, he
appointed mete and conuenient punishments for

the

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the transgessours thereof. Eartongath this prin-
tes daughter, as a worthy childe of such a father,
was a virgin of greate vertu. She serued God in a
Monasterie all the daies of her life, that was buil-
ded in the countrie of Fraunce by an honourable
Abbesse called Fara, in a place named Brige. For
in those daies, when many monasteries were not
yet builded in England, many were wont for the
loue of religious life, to go to the religious houses
of Fraunce, sending also their daughters to the
same to be brought vp, and to be maried to the
heauenly bridegrome: especially to the monaste-
rie of Brige, and in Cale, and also Andilegum. A-
mong whom was Sedrido daughter to the wife *Virgine*
of Anna king of the east English (of which king in *Monas-*
*Anna we haue made mention before) and Edel-*series**
burg, the said kinges naturall daughter, who be-
ing straungers and aliens, were yet both made
abbesses of the same monasterie in Brige, by rea-
son of their worthy vertues.

This kinges elder daughter Sexburg wife to
Earconhert king of Kent, had a daughter named
Eartongath, and of her we will now treate. The
inhabitans of that place are wont euen at this day
to tell of many vertuous deedes and miraculous
signes, wrought by this holy virgin: we only will
be contented to speake somewhat shortly of her
departure out of this world, and passage to a bet-
ter life. The time and houre of her calling to God
being at hand, she began to visit in the monasterie,
the celles of the sicke, especially of such her sisters,
as either for age, or for vertuous conuersation
were most remarkable. Vnto whose prayers low-
ly commanding her selfe, she signified vnto
them the approaching of the houfe of her death,
according

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according as she had vnderstood by reuelation.
The reuelation (as she reported) was such. She
said, she had seen a company of men apparellled
in white, enter into the same monastry, of whom
asking what they sought for, or what they would
there, it was answered her, that they were sent
thither, to the end they might take with them

*The like is that golden coine, which came from kent vnto
written of that place. And on the same night, in the last part
S. Antony. thereof, that is to say, when the sonne began to
Hift. tri- rise, she passing ouer the darkenesse of this present
part. lib. 1. cap. 11. world, went vp to the light that is aboue. Many
S. Hierom. of the brethren of the same monastrye which
also wri- were in other houses, reported that they heard
ze ih the euene at the same moment, the melodie of angels
like of S. Antony in singing together, and the noise as though it were
she life of of a very greate multitude coming into the mo-
Pawle the nasterye: whereupon they by and by going foorth
Eremise. to knowe what maner a thing it was, saw that*

there was an exceeding greate light, sent downe
from heauen, which led and conducted that holy
soule deliuered out of the prison of the flesh, to
the everlasting ioyes of the heauenly countrie.
Beside all this they reported of other miracles,
which were shewed by the hand of God that ve-
ry night in the selfe same monastry, but we pas-
sing to other miracles, doe leaue these to the reli-
gious persons of this monastry to report. The
honorable body of Christes virgin and spouse,
was buried in the Church of S. Steuen, that first
blessed martyr, and it was thought good three
daies after the buriall, that the ston wherwith
the graue was couered, shoulde be laied aside, and
reared vp higher in the same place. At the doing
whereof, so pleasaunt a smell and so sweete a sa-

young

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your came from the bottom of the earth, that to
all the brethren and sisters that stode by, there see-
med as though there were opened storchouses,
and cellars of naturall balme.

Yea furthermore Edelburg aunte by the mo-
thers side to this Eartongath (of whom we haue
treated) euen she also in great chasitie of body,
preserued the glory that God loueth, which re-
steth in perpetuall virginitie: and how vertuous a
virgin she was, it was better knownen after her
death. For when she was Abbesse, she began in
her monastry to build a Church in the honour of
all the Apostles, wherein she willed her body to
be buried. But the worke being well neere halfe
done she died, and was buried in that very place
of the Church (though yet not finished) where she
desired. After whose death the brethren more in-
tending vpon other thinges, the whole building
of this Church ceased for euuen yeres space, which
being expired, they determined vtterly to leaue off
the building of it, for the excessive labour and
charges therof, yet they appointed to translate
into the Church (which was builded vp and de-
dicated) the bones of the Abbesse that were ta-
ken out of that place; For which purpose opening
the graue, they found her body so vncorrupted, as
it was free from the corruption of carnall concu-
piscence: and so when they had washed it ons a-
gaine, and cladde it in other attire, they translated
it into the Church of S. Steuen the martyr, the
day of whose birthe was there vsually kept so-
lemne in great glory, the seuenth day of Iuly.

Ho

How that many miracles in doing of cures, were wrought in the place where king Oswald was slaine.

THE IX. CHAPTER.

Oswald the most Christian King of Northumberland reigned nine yeres, that yere also being reckened, which both by the deadlie crueltie of the King of Britanny, and also through the wicked Apostasy of the two Kinges of England, is to be accursed and not to be had in memory. For (as we haue declared before) it was agreed vpon by one accorde of all writers, that the name and memory of those that forsoke the faith of Christ, should be vtterly rased out of the rolle of Christian Kinges, neither any yere of their raigne registred. At the full end of these nine yeres, Oswald was slaine in the field in a cruell battaill by the same paynim people, and paynim king of the Marshes, by whom also his predecessor Edwinc was killed, in a place which in the English tong is called Maserfelch, in the eight and thirteenth yere of his age, on the first day of the moneth of August. How great the faith of this king was in God, and of how harty and feruent devotion, it well appeared after his death by sundry miracles, for to this day cures of the deased, both men and beastes, are daily wrought in that place, where he was slaine of the miscreantes, and he then fighting for his country. Hereof many caried away the very dust, where his body fell downe on the earth, which casting into water, they cured therby manie infirmites. This was of so many and so ofte

practi-

practised, that by caryng the earth away, a hole was lefte so depe, that a man might stand vpright in it. And no maruaile at all, that sickle persons are healed in the place, where he died, who alwaies during his life, bestowed most of his time in ge-
Apoc. 14. wing of almes in comforting the needy, and hel-
ping the poore. And verely many and sundry mi-
racles are reported to be done by the dust of the
place where he died. But we shall be contented to
reherse only two which we haue heard of our
auncitours and elders.

Not long after the death of this prince, it for-
tuned a man on horsebacke to iourney that way,
where the prince was slaine, whose horse euening
about that very place, began sodenly to be-
come tyred, to stand stil, to hang downe his head,
to stome at the mouth, and at the length, after
great and excessiue paine to fall downe: the man
lighted off, and laying some strawe vnder his
horse, taried by to see whether the horse would
mend or els die outright. The poore beast being a
long time troubled with greauous paine, torm-
bling & turning it selfe now on the one side, now
on the other, walo wed at the lengib to the same
place, where this kirge of worthy memorie was
slaine. Incontinent the paine ceasing, the horse
leaff the inordinat motions of his body, turning it
selfe as if it had ben very on the other side, and
foorth with as perfectly whole on both fides,
arose vp and began to grafe: at the sight wherof
the owner of the horse, as a man of a quick wit,
understoode that some strange and singular ho-
linessse, was in that place where his horse was
vpō the loden so healed. Putting therfore a marke
in the

Miracles
at the place
where
Oswald
was slaine

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in the place, he leapt on horseback, and rode to
the ynne, whither he purposed to trauaile. Here
he found a damsell neece to the good man of the
house, of a long time defeased with a greuous palsey,
whereof hearing hisoste and the whole
house make much complaining, he began to tell
them of the place where his horse was healed.
What neede many wordes? They set her on a
carte, and brought her to that place, laying her
downe theron, where hauing rested and slept for
a small tyme, waking she found her selfe whole
and perfectlie cured of that palsey, she called for
water, she washed her face, she dressed vp her
haire, she couered her head with a linnen clothe,
& with them, who brought her on carte, she
tourned on foote.

How the dust of that place preuailed against fyres.

THE X. C H A P T E R.

AT that tyme a certaine other trauailler came
out of Britannie, as the brute is, making
his iorney nere to the same place, wherein the
forsaid battaile was fought. Vewing the place, he
espied one plat more greeene and pleasanter to
the eye then was the residue of the field: where
of he gessed the cause should be, that in that place
some one man holier then the rest of the army
had ben slayne. Therfore he toke away with him
some of the dust of that earth, knitting it vp in a
linnen cloth, and demyng with himselfe, as in
deede it came after to passe, that the same dust
might be medicinall for sickle persons. This man
syding on his iorney, came that euening to a
certaine

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certaine village, where taking vp his inne, and
finding the neighbours of the parish feasting with
the oste, being required, sate downe also with
them at the banker, hanging vpon on of the postes
of the wal, the linnen cloth with the dust, which
he had brought. The feast and chere encreasing,
the cuppes walking apace, the guestes with mirth
so far forgot them selues, that a great fier in the
middles of the house being made, the sparkles
flying vp alloft, and euerie man attending to his
mirth, the rouse of the house being made but with
slender twigges and thatched, was sodenlie set on
a light fyre. Wherat the guestes being dismayed
ranne all out of dores, not able to saue the poore
house being now all on fyre and ready to coufume.
To come to the purpose, the whole house
being consumed with this fyre, that post alone
whereon the dust hanged (inclosed in a cloth)
continued safe from the fyre, and therwith no
thing hurt at all. At the sight of this miracle, all
maruailed much, and with diligent enquirie and
examination founde out, that this dust came from
that place where king Oswaldes bloud was shed.
After that the miracles were manifestly knownen
and bruted abrode, much people began to resort
thereto: where after much haunting, many ob
tained health and cures of diseases, both for the
selues, and for others.

*How that a light sent downe from heauen stode all a
whole night vpon king Oswaldes reliques: and
how that they which were possessed with chyl
sires, were healed by the same reliques.*

THE XI. C H A P T E R.
Ofall other miracles I suppose it must in no
wise be left vnwritten, how heauenlie a
miracle

miracle was shewed when king Oswaldis bones were found out, and translated to the church wherein they are now reserued. This was done by the industry of the queene of the Marshes, Of-fride by name, who was his brother Oswines daughter: which Oswine after Oswaldis raigne came to the crowne, as we shall declare in the processe that foloweth. There is a famous mona-sterie in the prouince Lindissi named Beardanam, which the same queene and her husband Adilrede did greatlie loue, honour, and reuerence, wherin he desyred to lay vp her vncles honorable bones. When the chariot was come, wherein the same bones were brought, toward the euening, the men that were in the monasterie, were vnwilling to receiue these bones, into the for-said monasterie, because although they had knownen him for a blessed man, notwithstanding forasmuch as he was a torrainer borne, and toke vpon him to be their king, they hated him also after his death, like as they did of long time in this lyfe. Whereby it came to passe, that, that same night he reliques that were brought thither, did remaine still without: yet was there a great paullion extended over the chariot wherein the reliques were: but the shewing of a heauenlie mira-cle, did manifestly declare, with how great reue-rence those bones were to be receiued of all faith-full people. For all that night long a pillar of light, stodereaching from that chariot vnto heauen, so that it was plainly seen in all places almost of the same prouince of Lindisse. Wherfore when the morning was come, the brethren of that mona-sterie, who on the day before had denyed, began earnestly now to desire that the same holy reli-kes

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the
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kes might belayed vp in their house.

These bones were after enclosed in a shrine, which they had prouided for that purpose, the shrine also was placed in the church with honour conuenient. And to the end that the holy mans princely personage might alwaies be remembred, they erected ouer his tounbe his standerd, made of gold and purple: Also whereas the very wa-ter wherein they washed his bones, was poored out into a corner of the vestry, from that day for-ward it came to passe, that the earth it selfe, which received that holy washing, had also espe-ciall grace to drive away diuels, from the bodies that were possessed. Furthermore in processe of time, when the forsaide Queene abode in the sa-me monasterie, there came to salute her a certaine honorable Abbesse, which yet liueth vntill this day: her name is Edilhild sister to the blessed man Edelwin and Edwin, the first whereof was a bish-op in the prouince of Lindisse, the second was the Abbot of a monasterie, which is called Peartan, not far from the place where that Abbesse had her mo-nastery. This abbesse comoning with the Queene, afte r they began to fal in talke of Oswalde, amōg other matters she sayed, that she also had seene, on the very same night a light vpō his reliques, which in height reached vp to heauen. Whereunto the Queene added, that many sickle folke were now healed with the verie dust of the paument, on the which the water of his washing was poured out: Then the Abbesse desyred, to haue some dust to be geuen her, and as soone as she receiued it, she knit it vp in a cloth, layed it vp in a little casker, & retourned.

Not longe after, when she was in her owne mona-
sterie, a

a certaine straunger came thither, who in the night was wonte diuers time sodenly to be troubled with a foule sprite, and that most greuously. This gaste when he had ben liberally entertained, after supper went to bed, and sodenly being possessed with the diuell, began to crie out, to gnash with his teeth, to some at the mouth, and to stretch foorth his body violently, flinging some partes one way, and some an other. And when no man was able, either to hold or to binde him, a seruant ranne, and knocking at the gate tolde the Abbesse: who forthwith going out with one of the Nunnes, to the place where the brethern lay, she called forth a priest, requiring him to go with her to the pacient. Where when at their coming they saw many men present, labouring to keepe downe the party vexed, and to stay his in-ordinat motions, and yet preuailing nothing, the brother to priest adiured him, and did what he could for the appeasing of the rage, that this piteous creature was in: but the priest himselfe for ought he could doe, auailed the party nothing. At last when it see-
Gregory B. of Nissa the dist-
S. Basill med there remained no health, or hope of ame-
reporteth of miracles dement in the madde body, the Abbesse by and
In via The odory Mar. sumbe-
Martyrs by, remembred the aforesaid dust, commaunded forthwith a maide who serued her, to go & bring her a litle coffer, wherein the dust was rese-
tzrys. tued: who going as she was commaunded, as soone as she entred into the court of the house (in the inward parte whereof the man that was possessed with the sprite, was tormented) bring-
tzrys. ing the saide dust, the person possessed soden-
tzrys. ly helde his peace, and layed downe his head, as though he were fallen asleepe: setting eneie part of his body as though he wold erst. Al they

who

who stode about the patient, were whist, and be-
tzrys. ing attentiuē kept sylence, carefully looking
tzrys. what end the matter would haue. And be-
tzrys. hold, after a quarter of an houre, or there about,
tzrys. the man that was before disquieted, arose vp all
tzrys. quiet, and fetching a greate sigh, said, euen now,
tzrys. I feele my selfe whole, and now I come to my
tzrys. wittes againe. They which stode by, demaund-
tzrys. ing how this had happened, he aunswere: In
tzrys. continent as sone as this virgin, with the litle cof-
tzrys. fer which she brought was come nigh to the cour-
tzrys. of this house, al the wicked sprites that troubled
tzrys. me departed, and appeared no more. Then did the
tzrys. Abbesse geue him a litle piece of that dust, the
tzrys. priest prayed ouer him, and departed. He pased
tzrys. thus, the rest of that night in most quiet rest: nei-
tzrys. ther did he suffer all the night after, any trouble
tzrys. or vexation at all.

*How a litle childe sitting hard by Osvaldescombe,
 was healed of an ague.*

THE XI. CHAPTER.

Shortlie after this, there was a certaine litle boye in the same monastery, who had a great while ben sore sicke of a feuer. Who on a day looking heauily for the courfe of his feuer, one of the brethern coming to him, said: wilt thou my sonne, that I shall teach thee, how thou maist be deliuered of the griefe of this sickenesse? Rys, goe into the church, and when thou comest to Osvaldes sepulture, sit downe there, and abiding quietly remaine at the tumbe, beware thou goe not from thence, nor stirre out of the place, vntill the fit of the feuer be past: then will I come

R 2

come

*The Saints
pray for us*

come and bringe thee foorth from thence. The childe did as the religious man hadd counsailed him. And when he was sitting hard by the holy mans tounbe, the sicknes in no wise presumed to attache him, but fled incontinently from him, as not daring to come vpon him, neither the next day, nor the third day, no yet any time afterward. That this was so done, the religious man, who came from thence reported to me, and saith furthmore, that at the time of his talk with me, that younge man (on whom when he was but a child this miracle of health was done) was yet alyue in the same monasterie. And it is not to be wondered at, that the prayers of that king now reigning with God, may do much with him, who hauing sometime the gouernement of a temporal kingdome, more accustomed himselfe to continuall and earnest prayer for the euerlasting kingdome.

Finally men report, that he oftentimes continued in prayer from midnight mattins, vntill it was day, and by the reaon of his common custome of praying, or geuing God thankes, he was wont alwayes, whersoever he did sit, to haue his handes vpright vpon his knees. Yea it is said also, that he ended his life, as he was saying his deuotions. For whiles he was compassed about with the artillary, and assailed of his enemies, and saw that he should be slaine immediatlie, he made is prayer to god to lave those soldiessoules which were in his armie: vpon which occasion came vp this prouerbe: *God haue mercie on their soules, quoth Oswald, when he died himselfe.* His bones were conueyed and buryed in the monasterie whereof we speake. And whereas the king

king who killed him commaunded that his head & his handes with his armes cut off from the body, should be hanged vpon poles: a yare after, Oswine, his successour in the kingdome came with his armie, and toke them away, burying his head in the curcheyarde of holy Iland churche, & laying vp his handes with his armes in the cytie of Bebba.

*How a certayne man in Ireland being at the
pointe of death, was by his relikes restored
to life.*

THE XIII. CHAPTER.

THe renowne of this famous man hath passed, not only ouer all the borders of Britanie, but also spreading the beames of holesome light farre beyonde the Ocean sea, came in like maner to the coastes of Germany and Ireland. The right reuerend bishopp Acca was wonte to tell, that in his iourney to Rome, as he passed through Friseland, and abode sometime there in the house of Willibrorde, that holy bishop of Friseland, with prelate Wilfride, he heard him oftentimes reporte, what was done in that prouince by the meanes of the religious relikes of this most vertuous king. At what tyme also he being but yet a priest ledde a pilgrymes life in Irelād, for the loue he had to the euerlastinge country, he reported that the bruite of this kinges holines, was then sowne farr abrode also in that yle. One miracle, which he rehersed among other,

In tyme of mortalitie (quoth this man) which by a greate death destroyed Britannie , and Ireland, a certaine scholer whose auncestours were Scottes, was stroken with the same pestilence, a man skilfull certes in the studie of learning, but one that vseth no diligence, and tooke no labour at all for the attaining of his owne euerlasting salutatiō. Who when he saw him selfe to be at deaths doore, trembled and was troubled in spirite , for death so nye approaching, fearing (as his lewde lite deserued) to be throwen downe into the don-
geone of hell. And therwith he cryed to me be-
ing lodged not far of, and fetching deepe and so-
rowfull sighes , in a trembling and lamentable voice, made thus his moane vnto me. Yow see (quoth he) that now by the increase of my bo-
dely greefe , I draw to the point of death , and I surely know, that by and by after the death of this my body, I shall be taken away to the euer-
lasting death of the soule, and that I must endure the tormentes of hell : for that trauayling in the reading of holy writ , and occupied alwayes in diuine studie, I became yet rather a slau of sinne, then a keeper of Gods holy commandements. But if God of his mercifull goodnes, will graunt me any leasure to liue, I purpose to amend my sin-
full manners , and dispose from hence foorth my whole life, to the will and pleasure of almighty God. Yet I knowe that I haue not deserued, either to haue or to hope for, so much truce and respyre to liue : except peraduenture by the help of such as haue faithfully serued God, he will of his tenu-
er mercy vouchsafe, to forgeue me so wretched and

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and miserable a sinner. For we haue heard it com-
monly reported , that there hath ben in your na-
cion a king of wonderful holinesse called Oswald,
the excellencie of whose faith and vertue , euer
after his death was well knownen by working of
of many miracles. I beseech you therfore , if you
haue any of his reliques left with you in your kee-
ping, bring it to me , because it may so be , that
God will haue mercy vpon me through his me-
rits: To whom I made this answere : forsooth I
haue of the tree , wherepon his head was stuck, The good-
nes of God
and our
God by the
merit of so
worthy a person,
may faithwor-
both graunt thee longer tyme to lead this life, and
also make the a meete man, to enter into life euer-
lasting. Who auswering me incontinent , that he
did perfectly beleue so , I called for water , and
blessing it , I cast into it a chyppe of the forlayde
oken tree, geuing the sicke man of the water to
drinke. Foorthwith he began to amend , and re-
couering his health , liued a long tyme after , and
being tourned to God in all his hart and deede, did
openly declare to all men , where soever he came,
the graciounesse of our mercifull maker, and the
glory of his faithfull seruaunt.

How that Thamar, when Paulinus was deade, succee-
ded him in the bishoprike of Rochester , and of the
maruaillous humilitie of Osuius whom Osuin kil-
led cruelly.

THE XIII. CHAPTER.

His blessed kinge being exalted to the king-
dome of heauen, his brother Ctwyn a young

man, about thyrty yeres ould, toke vpon him in his steede the gouernement of the earthly kingdome, and ruled the realme with greate vexation and trouble, the space of eight and twenty yeres. For first the paynim, & mighty king Penda, made warre against him, then the paynim people of the Marshes, which slew his brother gaue him battaile: Also his owne sonne, Alcfride did lyke-wise rebell and resist him: Last of all, Adilwalde his nephew, sonne to Oswald, withstood him. In the secoud yere of this Oswines raigne, that is to say in the 644. yeare after the incarnation of our Lord, the right reuerend father Paulinus, sometime bishop of yorke, but then gouerning the diocele of Rochester, went to God the twentieth day of October. He was byshop 19. yeres and two monthes, and one and twentie dayes: and was buryed in the chappell of the blessed Apostle S. Andrew, which king Echelbert buylded vp euen from the ground in the same citie of Rochester. In whose place the archbishop Honorius aduaunced Thamar, a kentish man, a man comparable to any of his auncestours, both in vertue of life, and excellencie of learning.

Olwin at the beginning of his reigne, had a partner with him of his royll estate named Osuuius, who descended of kinge Edwines bloud, that is to say, the sonne of Orike, of whom we haue made mention before, a maruailous deuote and godly man, who seuen yeres together ruled the prouince of the Deirans, in great plenty of thinges, and with the loue of all his subiectes. But Oswin who gouerned the other part of Northumberland, toward the north, to wit, the prouince of the Bernicians, cold not long liue

Yorkester

pea-

peacable with him: but rather forging & encreasing causes of debate, at length murdered him most cruelly. Vpon these variaunces an armie being on both partes assembled, Osuuius seeing himselfe to weake, to ioyne battaile with Oswin, thought it more expedient, to breake off warre at that time, and refraine vntill better occasion serued. Therfore he discharged the army, which he had gathered together, commaunding euery man to returne home againe. The field where they met, is called Wilfares downe, and standeth almost ten mile, from the village of Cataracton toward the west. Osuuius conueighed himselfe out of the way, with onlie one that was his most faithful souldiour named Condher, to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceaued: for being by the same Earle betraied, with his forsaide souldiour vnto Oswin by his Lieutenant Edelwin, he slew him most cruelly and traiterously. This was done the 20. of August, in the ninthe yere of his reigne, in a place which he called Ingethling, where for the satisfaction of this heynous facte, there was afterward a monastry buylded, in the which *Prayer for the dead.*

King Osuuius was of countenance beautifull, of stature high, in discourse courteous and gentle: in all pointes ciuill and amiably: nolesse honourable and bountifull to the noble, then free and libera l to persons of low degree. Wherby it hap-pened, that for his outward personage, inward hart, and princely port, he had the loue of all men, espe-

especially the nobilitie of all countres frequented his court, and coueted to be received in his seruice. Among other his rare vertues, and princely qualities, his humilitie and passing lowlinesse excelled. Wherof we will be contented to recite one most worthy example.

Bishop Aidan like so S. Martin who bis cloke so a naked poore man. He had geuen to bishop Aidan a very faire and proper gelding, which that vertuous bishop (though he vsed most to trauail on foote) might *gave halfe vs to passe ouer waters and ditches, or when any other necessitie constrained.* It fortuned shortlie after, a certain poore weake man met the bishop, riding on his gelding, and craued an almes of him. The bishop as he was a passing pitefull man, and a very farther to needy persons, lighted of, and gaue the poore man the gelding gorgeously trappped as he was. The king hearing after hereof, talked of it with the bishop, as they were entring the palace to dinner, and saied. What meant you, my Lord, to geue away to the begger that faire gelding, which we gaue you for your owne vies? Haue we no other horses of lesse price, and other kinde of rewardes to bestow vpon the poore, but that you must giue away that princely horse, which we gaue you for your owne ryding? To whom the bishop answered. Why talketh your Grace thus? Is that broode of the mare deerer in your sight, then that sonne of God the poore man? Which being said they went in to dinner. The bishop toke his place appointed, but the kinge coming then from hunting, would stand a while by the fire to warme him. Where standing and mussing with himselfe vpon the wordes, which the bishop had spoken vnto him, sodenly put off his sworde geuing it to his seruant, and came in great hast

*Le rare
and strange
humilitie of
the King.*

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hast to the bishop, falling downe at his feete, and beseeching him not to be displeased with him, for the wordes he had spoken vnto him, saying he would neuer more speake of it, nor measure any more hereafter, what or how much he should bestow of his goods vpō the sonnes of God, which were the poore. At which sight the bishop being much astonnied, arose sodenly and litted vp the king, telling him that he should quickly be pleased, if it would please him to sit downe, and cast away all heauinessse. Afterward the king being at the bishops request merry, the bishop contrariwise began to be heauy and sory, in such sorte, that the teares trickled downe by his cheeke. Of whom when his chapleine in his mother tonge, (which the king and his court vnderstode not) had demanded why he wept: I know said he, that the king shall not liue long. For neuer before this time haue I seen an humble king. Wherby I perceiue, that he shall speedely be taken out of this life, for this people is not worthy to haue such a prince and gouernour. Shortly after, the bishops dreadfull abodement was fulfilled with the kinges cruel death, as we haue before declared. Bishop Aidan himselfe also was taken away out of this worlde, and received of God the euerlastinge rewardes of his labours, euen on the twelfthe day after the king was slaine whom he so much loued, that is to say, the 30. day of August.

Holy bishop

How bishop Aidan, both tolde the shippemen of a stome that was to come, and also gave them holy oyle wherewith they did cease it.

THE XV. CHAPTER.

How worthy a man this bishop Aidan was, God the high and secret iudge of mens hertes, by sundry miracles (the proper workes of his maiestie) declared to all the world. Three of the which it shall be sufficiēt to recite for the present, for remembraunce sake. A certaine priest called Vitta, a man of great grauity and sincerity, and one that for his qualities was much reuerenced and esteemed of men of honor, at what time he was sent into kent to fetch Eanflede King Edwines daughter, who after the death of her father had ben sent thither, to be maried to king Oswin, appointing so his iourney, that he minded to traueile thither by land, but to retournē with the young Lady by water, he went to bishop Aidan beseeching him to make his humble prayers to prosper him and his, who were then taking their iourney. The bishop blessing them and committing them to the goodnes of God, gaue them also hallowed oyle, saying: I know that when you shall take shipping, a tempest and a contrary winde shall sodeinly rise vpon you, but remem-ber that you cast into the sea, this oyle that I geue you, and by and by the winde being laied, com-fortable fayer weather shall ensue on the sea, which shall send you home againe with as plea-saunt a passage as you haue wished. All these thinges were fulfilled in order, as the bishop pro-phesied.

The de-nos-
sion of our
primitive
Church.

CHVRCH OF ENGLAND. 269 Lib. 30
phesied. Truly at the beginning of the tempest, when the waues and surges of the sea did chiefly rage, the shipmen assaied to cast ancar, but all in vaine, for the tempest encreased, the waues mul-tiplied so faste, and water so filled the shippe, that nothing but present death was looked for. In this distresse the priest at the length remembraunce the bishops wordes, tooke the pot of oyle, and cast of the oyle into the sea, which being done (accor-ding as the vertuous bishop had fortoule) the sea was calmed, the bright sonne appeared, and the ship passed on with a most prosperous vioage. Thus the man of God by the sprit of prophecy, forshewed the tempest to come, and by the same holy spirit, though bodey absent, appeased the same. No comon reporter of vncertain rumours, but a very credible man, a priest of our Church Cynimund by name, shewed me the proesse of this miracle: who saied that he had hearde it of that same Vitta the priest, in whom the miracle was wrought.

How the same man by prayer, ceased the fire that the enemies had put to the kinges citie.

THE XVI. CHAPTER.

Another miracle worthy of remembraunce, wrought by the same father, it is reported of many, such as were most likelie to haue perfect knowledge of it. At what time Penda Captain of the Marshes, inuaded the prouince of Nor-thumberland (this Aidan being bishop) and wa-sting and spoylling the whole country, euen vnto Bebba the citie of the kinges owne abode, being not able neither by battaille, nor yet by siege Bambrough to

to winne it, he minded to set it on fire, and had for that purpose, caried thither in certaine chaines and gables (cut off by maine force in the suburbs of the citie) a great quantity of beames, rafters, postes and small twigges, wherewith he had compassed that part of the citie that adioyneth to the land, in a great heigh, and the winde now seruing at will, the fire was kindled, and the citie began to consume. This reverent prelate Aidan, being then in the holy Iland, about two miles from the citie, whither oftentimes he vsed to repaire to keepe his secret custome of deuotions and solitary contemplations (which place of his solitary sitting, those of the Iland were wont to shew euен to this day) beholding the flakes of fire, and great smoke ouer the citie, lifting vp his eyes and handes to heauen, with teares (as it is reported) cried out, and said : Behould, ô Lord, how great mischeif Penda worketh? Which wordes of that blessed man being pronounced, the winde being by and by turned from the citie, returnd backe the flames of fire vpon them who kindled them. In so much that some being hurt, all made afraied, they were faine to forsake the assault of the citie, which they sawe to be holpen by the hande of God.

How the post of the Church, wherunto that holy bishop leaning departed this life, could not be burned, when all the rest of the Church was burned: and of his inward life.

THE XVI. CHAPTER.

THis vertuous bishop Aidan, at what time he should depart this world, hauing laboured in the

in the office of a bishop seauenteene yeres, remained in a village of the kinges not far from the Cittie of Bebba : for hauing there a Church and a chamber, he vsed oftentimes to stay and abide there, taking from thence his iourney rounde about the country to preache the word of God, as he did in al other townes subiect to the kinge, not resting longe in any place, as hauing no possessions of his owne, but only his Church, and a small plotte of grounde lying there aboue. Being therfore sicke, they pitched him a pavilion, fastning it hard to the Church wall, on the west side thereof. In this pavilion leaning to a post, ioyned to the out side of the Church to fortify it, he gaue vp the ghost in the seauenteene yere of his bisshopricke, the last day of August. His body was from thence caried to the holy Iland, and buried in the Church yarde of the monastery. But shortly after a greater Church being there erected, and dedicated in the honour of the most blessed princce of the Apostles S. Peter, his bones were transported thither, and laied at the right side of the aultar, with much honour, as that vertuous bisshop had deserued. Finanus a holy man, directed thither, from the Iland and monastery of Hiji in Scotland, succeeded Aidan, and was bishop a long time.

It fortuned, not long after, that Penda king of the Marshes or the Vplandish english men, inuaing the coastes of Northumberland with a mighty armie, destroying with fire and sworde all that he mette, burned also that village and the Church wherein that holy man Aidan died. But behold all the rest of the Church burning, that only post wherunto this holy man had leaned at the mo-
ment

God which
by the sha-
dowe of
Peter bea-
ted the sic-
ke worketh
the like in
the dead
reliques of
holy men.

Act. 5.

ment of his departure, could by no force of fire be consumed. The miracle being knownen and spread abrode, the Church was builded vp againe in the selfe same place, and the post also to fortefy the wall as it was before. Which being done, not long after by the ouersight of the inhabitants, the village and Church also, chaunced to be set all on fire, that poste yet escaping the flame and fire as before. And wheras the fire passed through the holes of the poste, whereby it was fastened to the Church wall, yet the Church burning, the poste could not be hurt. Whereupon a third Church being builded, that poste was no more set without, to bolster vp the wall as it was before, but for remembraunce of the miracle, it was had into the Church, and laied as a thres-hold for people to kneele vpon, and to make their deuout prayers vpon to almighty God. And it is well knownen that since that time diuers haue in that place ben cured of deseases, and with the water, wherein chippes cut from that poste haue ben dipped, many haue recovered health.

Thus much haue I written of this holy man and of his workes, not yet commending in him his wronge and euill accustomed obseruation of Easter, according to the counte of the Iewes, but vtterly detesting that in: him as also I haue euidently declared in my booke *De temporibus*. But as it behoueth a true historiographer, I haue reported of him and of his doings, such thinges as were commendable, and might profit the readers. As that he was a man of great peace and charity, of great confrinency and humilitie, a conquerer of wrathe and couetousnes, and one that was far from all pride and vaine glory. Againe I commend

mend in him his great industry, both in keeping and in teaching the commaundements of God, his diligent reading, continuall watching, his priestly grauity in rebuking the proude and haughty, and milde demeanour in comforting the weake, and refreshing the needy. And to be short, I commend him, as one that laboured all the daies of his life (as of his most neere acquaintance I haue vnderstood) to obserue and fulfill all that was written and commaunded in the holy Scriptures, the Prophets, and Apostles.

These thinges in that holy prelate I do muche embrace and commend, as thinges vndoubtedlie pleasing almighty God: but that he obserued not Easter in its due time, either as ignorant therof, or knowing it well, yet was lead away with the authority of his country not acknowledging it, this I neither commend nor allowe. Yet in this very point this I approue in him, that in his manner of obseruing Easter he beleued, reuerenced, and preached no other thing, then we doe, that is the redemption of mankinde by the passion, resurrection and Ascension of Christ Iesus, the mediatour betweene God and man: and therfore he obserued his Easter not (as many falsely do suppose) altogether with the Iewes, that is the four-senth day of the moone, whatsoeuer day it fell vpon, but he kept it euer vpon a sonday, reckning from the fourteenth day of the moone to the twentith: and that for the faith vndoubtedlie which he had in our Lordes resurrection, beleuing it to be in the first feria after the sabbath day, in hope of our resurrection to come, which holy Church beleueith shall happen vpon the same first feria, that is vpon a Sonday, euen as our

Of the life and death of the vertuous kinge Sigibert.
THE XVIII. CHAPTER.

Norfolk
Suffolk &
Cambridg-
shire.

About this time, after Carpwalde, Redwaldes successor, Sigibert his brother, a vertuous and deuoute man, raigned ouer the East english nation. This prince while he liued in Fraunce, flying the enimitie of kinge Redwald, was there baptised. Where vpon after his returne coming to the Crowne, and desyring to folow that godly order and trade which he had seene practised in Fraunce, he sett vp a schole to bring vp children by the helpe and ayde of Bishop Felix whom he brought out of Kent for that purpose, appointing them maisters and teachers after the maner of the kentish men. This kinge was so inflamed with the loue of heauen, that leauing at the laste all affaires of his realme to the gouernement of his cosen Egrick, who also before had part of his dominion with him, he entred into a monasterie which he had made for him selfe, and taking to him the tonsure, he bestowed his time to the atchieuing of the eternall kingdome of heauen. Wherin hauing with much deuotion warfared alonge time to God, the vplandish english men, with their olde Capitaine Penda, inuaded his dominions. His people after long resistaunce finding them selues to weake, besought Sigibert for the encouraging of their souldiars, to come forth in to the field with them. Which when of his owne accord he woulde not agree vnto, they plucked him by force out of the monasterie, and brought him against his will vnto the field, ho-

ping

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ping that the souldiars in the presence of their valiaunt Capitaine, would lesse think vpon flight, and running away. Notwithstanding the vertuous man remembryng his profession, being sett in the middest of the army, caryed only a litle rodde in his hande. Thus of the cruell heathen he was killed, with kinge Egrick, and the whole army discomfited. Anna (sonne to Guido) of the kin- ges bloude, succeeded in the kingdome, a man of great vertu, and the father of a blessed yssue, as we shall declare hereafter in his place. This kinge also was afterward slaine of the selfe same Penda, Capitaine of the Marshes or vplandishe englishmen, then heathen and vncristened.

*How Furseus buylded a monastery amone the East-
glish men, and of his visions and holynesse: Whose
flesh remaining vncorrupted after his death doth
also driftnesse.*

THE XIX. CHAPTER.

In the time that Sigibert yet gouerned the east partes of England, a holy man called Furseus came thither out of Ireland, a man notable both for his sayinges and doinges, of great vertu, and much desyring towander and trauaill in Gods quarell, where so euer occasion serued. Coming therefore to the east coastes of England, he was reuerentlie received of the sayed kinge, where poursuinge his godlie desyre of preaching the worde of God, he both conuerted many infidels, & confirmed the faithful in the faith & loue of Christ, by his painfull preaching and

S 2

ver-

vertuous examples. Where falling into sicknes, he had from God a vision by the ministry of Angels, wherin he was warned to go forward che-
refully in his painfull preaching of the ghospell, and to perseuere in his accustomed watching and
praying, because his ende and death was certain, though the houre thereof were most vncertain, according to the saying of our Lord. *Watch therefore, because yee knowe not the day nor the houre.* With this vision being much confirmed and en-
couraged, he hastened with all spedde to builde vp the monastery in the place kinge Sigibert had
geuen vnto him, and to instruct it with regular
discipline. This monastery was pleasauntly situa-
ted for the woddes and sea adioyning, being ere-
cted in the village of Cnobherburg, and enriched
afterward by Anna king of that prouince, and
many other noble men, with sundry faire houses
and other ornaments.

This Furseus came of the noblest race of the Scottish nation, yet nobler of minde, then of bloud. From the very time of his childehood, he gaue himselfe to reading of the holy scripture, and monastical discipline, especially, as it becometh
holy and perfit men, whatsoeuer he lerned to be
acceptable to God, he was carefull and diligent
to execute and perfourme. Brefely, in procelle of
time he builded himselfe a monastery, wherein
he might with more leasure and liberty, attend to
contemplation and spirituall deuotion. In which
monastery, being striken with sicknesse, he was
rapt out of his body, as the booke writē of his life
doth sufficientlie testifie. In which traunce (con-
tinuing from euening vntill the next morning)
he was brought to the sight of the Angelicall
com-

company, and to the hearing of their blessed
praises and thankes geuings vnto God. Among
other thinges which he heard them singe, he was
wontē to tell of the versicle. *Ibunt sancti de virtute Psal. 83. in virtutem.* Holy men shall proceede from vertu
to vertu. And againe. *Videbitur Deus deorum in Sion.* The God of Goddes shall be seene in
Sion.

This holy man being restored againe to his bo-
dy, was within three daies after taken out againe,
at what time he sawe, not only greater ioyes of
the blessed company of heauen, but also beside
great conflictes of the wicked sprits, which very
busily went about to stoppe him of his iourney
toward heauen with their often accusations, yet
auailing nougnt against him, the holy Angels
countreregarding him and defending him. Of all
which thinges, who listeth more at large to be
instructed, as with what spitefull suttelties the
wicked sprits obiected alwaies against him, not
only his workes and superfluous wordes, but also
his very thoughtes as if they had them writen in a
booke; likewise what glad and heauy tidinges he
understood of the Angels, and of other holy and
iust men appearing then vnto him, let him reade
the little booke which is written of his life, and
he shall receaue (I doubt not) therby much
spirituall comfort and instruction. Among the
which yet one thing there is, that we haue
thought good for the profit of many, to expresse
in this our history.

At what time in his traunce he was caried vp
to heauen-warde, he was commaunded of the
Angels who caried him, to looke downe into
the worlde. Which when he did, he saw as if it
were

were a darke and obscure vally vnderneath him. Also in the ayre foure seuerall fyres, not farre distant one from the other. Asking therfore the Angells what fyres those were, it was tolde him that those were, the fyres which shoulde burne & consume the worlde. The first fire they layed, was the fyre of lying, which we all incurre when we doe not fulfill the promise which we made in baptisme: that is, to renounce the diuell and all his workes. The second, of couetousnes, when we preferre the riches of the worlde, before the loue of heauenly thinges. The third, of strife and debate, when we sticke not to offend the mindes of our neighbours, euen in trifling and superfluous matters. The fourth, of wickednes and impietie, thinking it a light matter to iniury, beguile, or vse violence towards weaklings. These foure fyres encreasing by litle and litle, at the lenght so extended, that ioyning altogether, they grew to a great and immense flame. Which approaching nigh vnto him, fearing, he cried to the Angell, Lorde, beholde the tyre draweth to me. To whom the Angell sayed, Feare not, That which thou hast not kindled, shall not burne thee. For though this flame seeme vnto thee terrible great, and hougy, yet it trieth euery one according to the desertes of his workes, for the worldly desire that eche one hath, shal burne (& purifie) in this fyre: and as a man burneth in his body by vnlawfull pleasure, so departed out of his body, he shall burne by due and deserued paine.

*The paines
of Purga-
serie.*

Then he sawe one of the three Angels, which in both his visions had bene his guides, to go, beord

before and diuide the flames from him, the other two warding him also one eche side frō the dāger of the fire, he saw againe the diuels and wicked spirits flyeng though the, fighting with fire against the iust, after folowed the accusations of the wicked spirits against him, the defence of the Angels for him, and a greater sight of the heauenlie companie. Amonge the which, many of his owne nation of Scotland appeared, vertuous priestes in their life time, and men of great opinion of holynesse, of whom he learned diuers things very profitable both for him selfe and other, which would learne of him. Who after they had ended their communication, departing vp to heauen againe with the other blessed company, three Angels remained with Furfeus to bringe him a backe againe vnto his body.

In their returne, as they approched to that great fyrea foresaied, the Angell parted the fyre from him, as before, yet when this man of God had entred the waye made betweene the flames, certain of the wicked spirits snatching vp one of them which they tormented in the fires, threwe him at him, and touching him, burned his shoulder & his cheeke. The man of God knew the person passing well, & remembred that at his death he had taken of him a garment of his bequethed vnto him. But the holy Angel taking away speedely the tormented soule, threwe him againe into the fyre. Whereat the wicked spirit sayed, repel him not now, you receiued before, for as you tooke the goods of this sinner, so ought you also to take part of his paines & torments. Vnto whō the Angel answering, sayed, he toke it not of couetousnes

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but for the sauing of his soule: with this the fire
ceased, and the Angel turnininge to the man
said. That which thou haste kindled, hath
now burned in thee, for if thou haddest
not taken the mony of this man dying in his
sinne, the torment of his fire had not touched
thee: and here is many wordes the Angell taught
him, what was to be done concerning their sal-
vation which did repent. The man liuing longe
time after, bore the signe of that fire which he
suffred in soule, visible and euident to all men in
his shoulder and cheeke, and the flesh after a
maruailous maner shewed that openly, which
the sowle suffred secretlie. He endeuoured euer
after, as he was also wont before, to preache both
by worde and example to all men, the trade and
duty of a vertuous life. The maner of his visions,
he communicated only to such, who of vertuous
desire and holy zele desired the same.

It remaineth yet (touching this man) that we
here recite the credible reporte of an auncient
brother of our monastry, who saith he heard of
a very trusty and vertuous man, that he had sene
this Furseus in the prouince of the East costes of
England, and had heard of his owne mouth these
visions. Reporting moreouer, that in the sharpest
frost of deepe winter, that holy man sitting but
in a slight garment, as he recounted these visions,
through the great feare, and pleasure also concei-
ued by the remembraunce therof, he would
sweat as if it had bene the hot hotest day in the
middest of sommer.

To returne to our principall purpose, this holy
man hauing preached the worde of God many
yeares in Scotlande, and not being able to endure

any

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any longer the commotion of the people, leauing
all that he had, he departed from his native coun-
try & Iland which he was borne in. From thence
he came to the easte coast of England, preaching
there the worde of God, and erecting at last (as
we touched before) a famous Monastery: all
which thinges duly perfourmed, intending vtter-
ly to abandonne all worldie cares and troubles,
together with the gouernement of the mona-
stry, he committed the charge of soules to his
brother Fullanus, and to Gobbanus and Dicullus
priestes, taking vpon him the most solitary life
of an Anchoret. He had an other brother called
Vltanus, who also after longe proufe and triall
in the monastry, went vnto a wildernesse and
lead an Eremites life. To him he went all alone,
liuing one whole yeare with him in contynency,
prayers, and daily labour of his handes.

The country being after, much disquieted by
often inuasions of ennemis, and monasteries
themselves being in danger, leauing all thinges in
good order, he sailed into Fraunce, where being
honourably receiued of the French kinge Clouis
the second, and of Erkinwald then preuost of
Perone, he builded there a monastry in a place
called Latiniacum, where not longe after falling
sick he died. Whose body Earkinwald the pre-
uost taking from thence, kept it in the porche of
his Church, vntill the Church it selfe was conse-
crated in Perone. Which being solemnly done
within six and twenty daies after the body was
brought thither, and being remoued from the
porche to be layed by the high aultar, it was
founde as whole and vncorrupte, as if the man
had departed but that very houre. Foure yeares
after

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after a little chappell being erected at the east side
of the aultar, where the body should more ho-
nourably be entoumbed, being taken vp againe
to be transposed thither, it was founde in like
maner without any blemish of corruption. In
which place it is well knowen, that his merites
haue beene much renowned by sundry miracles,
wrought by the almighty power of God. Thus
much we haue brefely touched of the incorruption
of his body, that the reader might more cle-
uely understande, of what excellencie and vertu
this man was: Of all which things, and of other
his vertuous companions in the booke writen of
his life, he that readeth, shall finde more ample
mencion made.

*How after the death of Honorius, Deusdedit succeeded,
and who in that time were bishops of Rochester, &c.
in the east partes of England.*

THE XX. CHAPTER.

M. 653. **I**N the meane while Felix bishop of the east en-
glishmen departing this worlde, hauing bene
their bishop 17. yeares Honorius the Archebish-
op of Canterbury created in his place Thomas on
of his deacons, borne in the prouince of Giruij,
after whose death liuing in that bishoprick fyue
yeares, he substituted in his roome, Beretgilsus,
surnamed Bonifacius a kentishman borne. Hono-
norius also the Archebishop (the measure of his
life expired) passed to a better in the yeare of our
Lord, 653. the last day of October. Whom Deus-
dedit a west Saxon borne succeeded, after a yeaire
and a halfe, the see being vacant all that tyme: for
whose creation and consecration Ithamar bishop
of Rochester came to Canterbury. He was conse-
crated

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erated he 24. of March, and gouerned that see 9.
yeares 4. moneths and 2. dayes. After whose
departure, Ithamar consecrated in his place Da-
mianus, a Suflex man borne.
*How the Marshes or vplandish englishmen (that is
the sheres of Lincolne, Couentry, Lichefield & Wor-
cester) were made Christian vnder Penda their kinge.*

THE XXI. CHAPTER.

AT this time the middelenglishmen (that is The first
Christening
of the
Marshes
of middle
land en-
glishmen.
An. 550.)
the shere aboue named) receiued the Chri-
stian faith, and the Sacraments thereof vnder Pē-
da their kinge, sonne to Penda that cruel and vn-
mercifull heathen. This being a vertuous young
man worthy of the name and person of a kinge,
was of his father put in gouernment of that con-
trie. Who coming after to Oswin kinge of Nort-
humberland, requiring Alcfrid his daughter to
wife, could in no other wise obtaine his suite, vn-
lesse he woulde as that countrie did, receiue the

Christian faith, and be baptised. Herevpon the
ghospell was preached vnto him, who hearing
the promile of euerlasting life, the hope of resurrec-
tion and immortalitie of the soule, yelded him
self gladly to be Christened, althoough he should
not haue sped of his suite. To this he was much
persuaded by Alcfrid kinge Oswins son, who had
maried his sister Cymburg king Pendas daughter.
Thus then he with the Erles and knighthes that
waited vpon him, and all their seruaunts, were
baptised of Finanus the bishopp in a famous
towne of the kings, called Admurum, frō whence By Bar-
wick.
he returned home with much ioy and comfort ac-
companied with foure priestes, notable both for
learning and for vertue, who should instructe and
baptise his people. These priestes were called,
Cedda

*Sed cap-
pre caput*
Cedda, Adda, Betti, and Diuna, who was a Scot-
tish man borne, the other three English. Adda was
brother to Vitta that holy and vertuous priest that
we mencioned before, and Abbot of the mona-
stery called Cubeshead.

These foresaied priestes entring the prouince
of the middleland with the Prince, preached there
the worde of God, and were gladly heard, wher-
upon many daily, as well noble as of the baser
sorte, renounced the filth of idolatry, and were
cleansed in the fonte of life. Neither king Penda
father to this young prince, did withstande or
gainsaie the preaching of the ghospell in his do-
minions, if any would heare it. But hated in
dede and persecuted all such, as bearing the name
of Christians, liued not according to the faith
they professed: saying, that such men were wret-
ched and worthely to be despiced, which regard-
ed not to please their God in whom they bele-
ued. These thinges began two yeares before the
death of kinge Penda the younger, who being
after slaine, and Oswin a most Christian kinge
succeding him in the crowne, Diuna one of the
fourre foresaied priestes, was consecrated of Fina-
nus, and created bishop of all the middle or vp-
landish men. For the scarcity of priestes caused,
that ouer all that people one bishop was set, who
gayning to the faith in short time a great multi-
tude of people, died in Fepping, leauing for his
successour Ceollach a Scottish man also borne,
who not longe after leauing the bishoprike, re-
turned to his countrie the Iland of Hii, where the
chief & principall monasteries of Scotland were.
To him succeded Trumher a vertuous man and
brought vp in religion, an Englishman borne,
but

but consecrated bishop of the Scottes, in the rai-
gne of kinge Wilher, as we shall declare hereafter
more at large.

*How the East Saxons at the preaching of Cedda, re-
ceiued againe the faith, which vnder kinge Sig-
bert they had loste.*

THE XXII. CHAPTER.

AT this very time, the east Saxons by the
meanes of kinge Oswin receiued againe the
faith, which before (with the expelling of Me-
litus the first bishop of London out of the coun-
try) they abandonned. Their kinge then was Sig-
bert, succeding to Sigbert furnamed the lile.
This Sigbert being a nere and familiar frence of
kinge Oswin then king of the Northumbrians,
came by that occasion oftentimes to Norchum-
berland. At which metinges the vertuous kinge
Oswin vsed eftsoones to persuade with him, that
such could not be Gods which were made with
mens handes, that wodde or stone could not be
any quicke matter to make a liuing God, the pie-
ces and remnents whereof, either were wasted
with fire, or serued to make vessels for the vse of
ma, or otherwise being naught worthe, were caste
forth, troden vnder foote, and turned into earth.
God rather, saied he, must be vnderstoode to be
of maiestie incomprehensible, to mens eyes inui-
sible, almighty and euerlasting, who made both
heauen and earth and all mankinde, gouerned
them also, and shoule iudge the whole worlde in
equitie, whose mansion place is euerlastinge. Fi-
nally that all such as would learne and perfourme
the will of their Creatour, should vndoubtedlie
receiue of him therefore life euerlasting.

These

These and such other godly aduertisements, being frendly and brotherly from time to time made and repeated by Oswin to king Sigbert, he began at lenght (his other frendes agreeing thereto) to fauour and beleeue them. Wherupon aduite being taken with his companie, and all both consenting and pricking him forward, he was baptised of bishop Finanus in the citie of Admuntum, nigh vnto the walle wherewith the Romanes parted Britannie from the Scotes, twelue miles from the East sea. Kinge Sigbert, beinge now a citezen of the euerlasting kingdome, returnt to his earthly kingdome, requiring of king Oswin to haue with him some learned men and preachers to conuert his countrey to the faith. Who lending for Cedda, & an other vertuous priest out of the midle land, directed the to the east Saxons there to preache the faith vnto them. Where ha- uing preached a longe time the worde of life, and made a great haruest vnto Christ, Cedda departed home againe, and came to the holy Iland to talke with Finanus bishop: who hearing the prosperous succeſſe of the ghoſpell, & the free course it had, calling vnto him two other bishops, he consecratiſſe & ordained Cedda bishop of the East Saxons: Cedda being made bishop, returned to his pro- uince, and began with more authoritie to per- fect the worke he had begonne, erecting in diuers places churches, making priests and deacons, who in preaching and baptising might assist him, espe- cially in the cities of Ithanceſter and Tileburg, the one ſtanding vpon the Thems, the other vpon a braūche therof called Pente: in which two places diuers newlie aſſembling together Christeneſe, he inſtructed the after the rules of religious persons,

Cedda the
ſecond bish-
op of Lon-
don, and
Eſſex. Che-
meſford &
Tilbury.

as farre as their teſter capacity could then coeue.

Thus when the heauenlie discipline and holie deuotion daily increased, to the great ioye of the prince and the comfort of all the people, behold by the iſtinct of the olde enemy of mankind, this vertuous Prince was murthered by the hands of his owne alliaunce. The cruell executors of this hainous acte were two German brothers, who being examined vpon what motion they co- mitted that detestable facte, anſwered, for no other cause but for that they hated the prince for his ouermuch clemencie in pardoning his enemies & forgeuing all offences done at the entreating of the parties. This loe was their grudge conceiued againſt the king, for which they murthered him truly because he devoutly and ſincerely obſerued the coſmaundements of God, though yet in this his giltleſſe death, a true fault of his was puniſhed, according as the holy bishop Cedda had fore tolde him. For this Prince hauing in his courte one that liued in vnlawfull wedlocke, and being therfore excommunicate of the bishop (not being able by any other means to hinder that wicked copula- tion, or amend it) and not onely he but al other also that woulde either kepe him company or eat with him, the Prince negleſted vterly this ſen- tence of the bishop. It fortuned the prince being in- uiteth to a feaſt, going ~~Excommunicate~~ thither, mette in the waye the bishop, at whome ~~negligent~~ sight the king being much a feared, lighted offro his horſe (as the bishop alſo incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offendeth with the king (for the euil example he gaue) touching him lying on the ground with the rodde he held in his hand,

So Peter pronounced Ananias to death. Act. 5. protested vnto him with a lowde voice, and with bishoply authoritie, saying: I tell you, because you woulde not refraine from the house of that wicked and damnable person, in that house you shall die. Yet it is to be thought, that such a death of so vertuous a man, did not only wipe away this fault, but also increased his merit, because he was staine for vertues sake, and for obseruing Gods commaundements, as by the confession of those which slew him, it before appeared. To this Sigbert, Suidhelme sonne to Sexbald, succeeded in the kingdome, and was baptised of bishop Cedda in the prouince of the east englishmen, in a towne of the kinges called, Rendlesham: Edelwald kinge of the east english, brother to Anna their former kinge, was Godfather to this Suidhelme.

How the same Bishop Cedda, obtaining of king Of-wald, a place to builde a monastery, by fasting and prayer did consecrat it to God: and of his death.

THE XXIII. CHAPTER.

The foun-dation of his monasteries **T**HIS man of God Cedda being bishop of the east Saxons, vsed yet oftentimes to visit his owne countrie of Northumberland, and there to preache the gospell. Edilwald sonne to kinge Of-wald, who raignid in a parte of Northumberland ouer the people called Deiri, perceauing this bishop to be a holy, wise and vertuous man, required him to take of his gift, a piece of ground toward the building of a monastery, wherein he and his people might resort to heare the worde of God, to prale, and to bury their dead. For he be-

leued

leued he should much be comforted and holpen by their good prayers, who should in that place serue God. This kinge had in his bouse Celin brother to bishop Cedda, a man of no lesse vertu, who preached and ministred the sacramentes (for he was a priest) to him and all his court. By whose meanes he came to the kpowleage of Cedda, and was induced to loue him. The holy bishop at the kinges request, chose out a place to erect a monastery in the high and desert moun-taines, where before that time were rather star-ting holes for theeuers, or dennes for wild bestes, then meete mansion places for men. Hereby the the prophecy of Elaye seemed to be accomplished saying, that *in the poisoned couches of dragons, syvere grasse and rushes should grovre*, meaning that the frutes of good workes should blossom and spring, wher before men living bestly made their abode.

This vertuous bishop, desyring by prayer and fastinge first to purge as it were the place from the former filth of iniquities there committed, & so to set vpon the foundation of the monastery, obtained licence of the kinge, all the Lent that *Fasting in Lent vntill eveninges.* then approched, to remaine in that place, to fast and prale there after his maner: in al which time, fasting euerie daye, except the Sondayes vntill the euening, as the maner is, he receiuied then but a litle bread with one egge, and a litle milke mingled with water. For as he sayed, the custome of them of whom he learned the trade of monastical *Consecratio-n of holy places.* life, was, that in the new erecting of any monastery or church, the places should be first consecrated to God with fasting and prayer. In this his fest, ten dayes yet only remaining of the forty, the king sent for him vpon occasion of certain affaires

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But to the entent that so godlie a purpose might not be interrupted by occasion of the Princes busines (though he brake off him selfe) yet he entreated Cinbellus his priest and naturall brother, to make an ende of that he had begonne : which being of him gladlie and vertuously fulfilled, he erected the monasterie now called Lessing, geuing vnto it, the same rules and order of religion as the monkes of the holy Iland vsed, where he was brought vp in.

Thus gouerning both his bishopricke and this monastery many yeares, at the lenght as he visited the monasterie in the time of a plague, infected with the same sicknes he there died. He was first buried abrode, but after a church being there builded of stonye in the honour of our Lady, he was taken vp and layed at the right side of the aultar. The bishop at his departure, left the monasterie to be gouerned of his brother Cedda, who after also was made bishopp, as we shall anon declare. For foure german brothers (which is a rare thing) Cedda, Cymbil, Celin, and Ceadda were all vertuous priestes, and two of them bishoppes. When it was knownen in Northumberland, that their bishop was dead and buried, thirty brethren of the monasterie which he erected amonge the east Saxons, came to the place where he died, desyring eyther to liue, by the body of their father or (if it so pleased God) to die and be buried there. Who being gladly receiued of the brethren, in that time of mortalitie, were all taken out of this life, except one little boye, who (as it is well knownen) was saued by the prayers of the Bishopp. For liuing many yeares after, and studying holy scripture, he learned at lenght that

Intercessio
of Saints.

he

he had not beeene as yet baptised, wherevpon being forthwith christned, afterward he was promoted to priestoode, and proued a profitable member to the church, of whom we doubt not to pronounce but that (as I sayed) he was by the speciall intercession of that blessed bishop (whose body of charitie he came to visit) saued from the danger of death, both that he might thereby escape eternall death, and might be occasion also of life and saluation to other by his doctrine.

How the prouince of the Marshes, received the faish of Christ, Penda their kinge being slaine. And how Oswin vowed for the victorie against Penda, & the same places to the building of monasteries.

THE XXIV. CHAPTER.

IN those dayes kinge Oswin, after often and cruell inuasions of the heathen and vnmerciful Prince Penda (forced thereunto of necessitie) offered him many and most precious iewels with an infinit summe of treasure, to procure quiet and peace to his countrie, and to cease the continuall wasting and cruell spoyles that he made. But the heathen and barbarous tyrant yelding nothing to his request & petitiō, but pursuing his deadly enterprise, and protesting vtterly to extinguish the whole nation from the highest to the lowest, the vertuous kinge Oswald, called for the helpe of God, against the barbarous impiety of his enemy, vowing and saying, sith the infidell regardeth not our presents, let vs offer them to our Lord God, who wil vndoubtedly regard them. And withall he vowed, that if he had the vpper hand of his ene-

Vowes to
God.

my, his young daughter should be consecrated to God in perpetuall virginitie, and that twelue farme places, with the lands appertaining, should be cōuerted to the erecting of monasteries: which being sayed he prepared him selfe to battaile with a very small army. The army of the heathen was reported, to haue ben thirty tymes more in quantitie, conteining thirty whole legions well appointed and gouerned with olde tried and valiaunt capitaines: Against all which kinge Oswin with his sonne marched forth boldly, although with a very smal army (as haue we sayed) yet with a sure confidence in Christ. His sonne Ecfred, was at that time kept in ostage in the prouince of the Mercians vnder Queene Cinwise. Edelwald son to kinge Oswald, who in all reason ought to haue stode with his countrie and vncle kinge Oswin, forsoke both, and became a capitaine vnder the heathen prince. Although when the field was begonne, he departed a syde, & getting him to a hold hard by, he expected the euent of the battaile.

Thus meting and coupling together, the thirty capitaines of the heathen prince were all put to flight and slaine, and with them almost all other which came from other countries for to ayde them. Amonge the which was Edilher, brother to Anna kinge of the east english, then raigning after his brother, who also had bene the chiefe and principall motiue of the battaile. And wheras the field was fought nere to the riuer Iuuet, it did at that tyme so overflowē all the bankes and fieldes there about, that in the flight more of the enemies were drownē in the water, then slaine with the iworde. The noble victorie beinge by Gods helpe so miraculously obtained, incontingently

nently kinge Oswin rendring due thankes therefor, and perfourming the vowe hehad made, gaue his daughter Elfled which was yet scant one yeare olde, to be brought vp and consecrated to perpetual virginitie, and the twelue possessions which he promised, for the erecting of *The founda-*
the monasteries, where in steede of worldly til-
lage and commodities, religious monkes by
continuall deuotion might labour to purchase
eternali rest and peace for him selfe and the coun-
trie. Of which twelue farmes, six he appointed
in the prouince of the Bernicians, and six other
in the prouince of the Deirans. Ecche farme
contained ten housholdes, which made in all
six score.

The daughter of Oswin entred the monastery *witby,* of Hertesiland, there to be brought vp vnder Hilda the Abbesse in religion and perpetuall virginitie. Who two yeres after, purchasing a farme of ten housholdes, builded for her selfe a monasterie in a place called Stranshalch. In which monasterie this kinges daughter was first brought vp as a scholer, but was after her selfe a ladie and teacher of monastical life, vntill at the age of threscore yeres, this vertuous virgin passed to the blessed mariage of her heauenlie and longe desired spouse, Christ her Sauiour. In this monasterie, she, her father Oswin, her mother Eanfled, and her grandfather kinge Edwin, and many other noble personages, are buryed in the churche of S. Peter the Apostle. This battaile kinge Oswin fought in the countrie of Loide, the thirteenth yere of his raigne the 15. daye of Nouember, to the great quiet and commoditie both of all his dominions, and of the

aduersarie party also. For his owne countrie he set at rest, and deliuered from the cruell inuasions of his deadly enemies, & his aduersaries the Marshes and middle-english men, he brought to the faith of Christ, their wicked head beinge once cutt off.

The first bishop (as we sayed before) both of the Marshes and of all the midlenglishmen, and also of those of holy Iland, was Diuña, who died in the countrie of the midleenglish men. The second bishop was Cellach, who leauing at lenght his bishoprick yet liuing, returned to Scotland: both these were Scottishmen. The third bishopp was Trumher an englishman borne, but instructed & made byshop of the Scottes: who was also Abbat of Ingethling monasterie, buylte in the place where kinge Osuuius was slayne. For Queene Eanfled cosen and alliant to Osuuius, required of **Oswin** (who had killed Osuuius) in parte of satisfaction of his ~~vi~~ just murther, the erecting of a monasterie for the vse of the holy man Trumher, who also was of kinne to Osuuius. To the intent that in that monasterie, dayly prayer might be made for the health and saluation of both kings, aswell of the slaine, as of him that slewe.

This kinge Oswin, raigned three yeares after the death of kinge Pendā, ouer the Marshes and ouer the south people England, subduing also the nation of the Pictes for the moste parte, to the allegiance of the english men. At what time he gaue to Penda (sonne to Pendam, the heathen) because by mariage he was now his cosen, the kingdome of the south Marshes, containing (as men saye) fyue thousand familes, diuided by the riuer Trent from the Northmarshes, whose

whose lande containeth 7000. familes or households. But the same Penda the next spring after was traiterously slayne by the treason (as they saye) of his owne wife, in the very tyme of Easter. Three yeares after the victory of Oswin and the death of Pendam the heathen, the nobilitie of the Marshes Immin, Eaba, and Eadbert rebelled against kinge Oswin, auauncing to the crowne Wulfer sonne to Pendam a younge man, whom vntill that tyme they had kept preuy: Thus expelling the gouernours set ouer them by king Oswin, who was not their naturall kinge they recovered agayne valiauntly both their liberty and their landes, liuing from that time forewarde free vnder a kinge of their owne bloude, and seruing ioyefully the true king of al kinges, Christ our Sauour, to be at lenght partakers of his euerlasting kingdome in heauen. This Wulfner raigned ouer the Marshes 17. yeres. His first bishop, as we said before was Trumher, the second Jaroman, the third Ceadda the fourth Winfrid. All these in continual succession, were bishops of the Marshes vnder kinge Wulfer.

How the controuersie about the obseruation of Easter, was moued against those which came out of Scotland.

THE XXV. CHAPTER.

IN the meane while after the death of Aydan, Finan succeeded in the bishoprick of Northumberland, seat and consecrated of the Scottes, who in holy Iland builded a church meete for a bishoppes see, yet not of stone but of oken tymber

and thatche worke, as the maner of the Scottes was. This church afterward, the most reuerend father Theodore Archbischop of Caunterbury, dedicated in the honour of S. Peter the Apostle. Eadbert also, after bishop of that place, couered the church both the ruffe & the walles with lead.

*¶ contro-
versie about
the obser-
vation of
Easter.*

About this time a great cōtrouersie was moued touching the obseruation of Easter, the bishops of France and Kent affirmed, that the Scottes obserued the Sonday of Easter, contrary to the accustomed maner of the vniueriall church. And amonge them one Romanus a Scott borne, but yet instructed in the truth in Fraunce and Italie, and therefore an earnest and stoute defender of the true obseruation of Easter.

Who ioyninge and disputing of this matter with Finanus the bishopp, induced many to the truth, and enflamed other to a farder searche and examination of the question, but with Finanus himselfe coulde nothinge preuaile, but rather exasperated him, being a man of a hasty nature, and made him an open aduersarie to the cause. Iames that reuerend deacon of the archbischopp Paulin, with all such as he conuerted to the faith, obserued the true and catholike time of Easter. Eanfled also the queene, kinge Olwins wife with all her traine and company, obserued it after the same maner, accordinge as she had seene it practised in kent, bringinge with her one Romanus out of Kent a Catholique pryst.

By this variaunce it happened oftentimes, that in one yeaire two Easters were kepte, and that the kinge finishing his feast, and solemnising the fealte of Easter, the Queene with her com-

company continued the fast, & kept palme Sunday. Yet this diuersitie of obseruung Easter, as longe as Aidan liued, was of all men tolerated, knowing very well that though in obseruung Easter, he followed the custome of those with whom he was brought vp, yet he beleued as all holy men did, and kept vnitie and loue withall. Vpon which consideration he was beloued of all men, euen of those which varied from him in that opinion, & was reuerenced, not only of the meane and common sort, but also of Honorius the Archebishop of Canterbury, and of Felix the bishop of the east english. But after the death of Finanus, which succeeded him, Colman being made bishop (sent also out of Scotland) the controuersie began to increase, and other variaunces touching externall maner of life, were stirred vp. By occasion wherof many began to feare and doubt, lest bearing the name of Christians, *they did runne* (as the Apostle saith) *or had runne in vaine*. This controuersie reached even to the princes themselves, to King Olwin and his sonne Alcfrid. For Olwin being brought vp and baptised of the Scottes, and skilfull also of their tounge, thought the maner which they obserued to be the best and most agreeable vnto truth. Contrary wise Alcfrid, the Kinges sonne, being instructed of the lerned man Wilfrid, preferred worthily his iudgement before all the traditions of the Scottes. This Wilfrid for better instruction and lerninges sake had traualied to Rome, and liued also a longe time with Dalphinus the Archbischop of Lions in Fraunce, of whom also he tooke ecclesiasticall tonsure. To this lerned man Prince Alcfrid gaue a monastry of fourty families in a

Tonsura ecclesiastica et coronam suscepere.
in a place which is called Humpum. The Scottes before were in possession of that monastery: but because after the decision of this controuersie, they chose rather of their owne accord to departe and yelde vp the place, then to chaunge their accustomed maner of obseruiug Easter, it was geuen by the prince to him, who both for lerning and vertu was worthy thereof.

About this time Agilbert bishop of the west Saxons, a frende of Prince Alcfrid and Wilfrid the Abbot, came to the prouince of Northumberland, and staied there with them for a space, who in the meane while at the request of Alcfrid, made Wilfride a priest. He had in his company also at that time one Agatho a priest. At their presence therfore the question being renewed, and much talked of, they agreed on both sides, that in the monasterie of Stranshalch, where that devout and vertuous woman Hilda was Abbesse, a Synod should be kept for the deciding of this question, and other then in controuersy. To this Sinod came both the kinges, Oswin the father, and Alcfrid the sonne. With king Oswin, stode bishop Colman, with his clergy of Scotland, Hilda also the Abbesse with her company, among whom was Cedda that reuerend bishop lately consecrated of the Scottes (as we haue touched before) who in that assemblie was a most diligent interpreter on both sides. For the other opinion which kinge Alcfrid folowed, Agilbert the bishop stode, with Agatho and Wilfrid priestes. Iacobus and also Romanus, two other lerned men, stode of that side.

First then kinge Oswin (premising that it be houed

houed those which serued one God, to kepe one order and rule in seruing him, nor to vary here in celebrating the heauenly sacramentes, who looked all for one kingdome in heauen, but rather that the truth ought to be serched out of all, and followed vniformely of euery one) commaunded his bishop Colman, first to declare what his obseruation was, whence he received it, and whom he followed therein. The bishop aunswere and saied. The Easter which I obserue, I haue received of my forefathers, of whom I was sent hether bishop, who all being vertuous and godly men, haue after the same maner obserued it. And this obseruation, that you may not thinke it a light matter or easely to be rejected, is the selfe fame, which S. Iohn the Euangelist, the disciple whom Iesus specially loued, withall the Churches vnder him obserued. These and such like wordes when bishop Colman had spoken, the kinge commaunded Agilbert the bishop to speake his minde also, and to bringe forth the beginning and author of his maner of obseruing Easter: vnto whom Agilbert answered: Let I beseeche you, my scholler Wilfrid priest speake herein for me, for we and all that sit here, be of one minde, and obserue herein the ecclesiasticall tradition vniformely. Beside he shall better expresse to your highnes the whole matter, speaking himselfe the english tounge, then I shall be able vsing an interpreter. Then Wilfrid (the kinge commaunding him) spake in this wise.

The Easter which we obserue, we haue sens in like manner to haue bene obserued at Rome, where the blessed Apostles Petes and Paule, li- ued

300 THE HISTORIE OF THE
wed and preached, suffred, and are buried. This
maner we haue sene to be obserued in all Italy
and Fraunce, passing through those countries,
partly for study, partly on pilgrimage. This maner
we knowe to be obserued in Afrike, in Asia, in
Ægypt, in Grece, and through out all nations
and rountes, of all the world, where the Church
of Christ taketh place, after the selfe same order
and time, beside only these fewe and other of
like obstinacy, the Pictes I meane and the Britons,
with whom these men from the two fardermost
Ilandes of the Ocean sea (and yet not all that ne-
ther) do fondly cōtend against the whole worlde.
Here Colmanus the bishop interrupted him and
saied. I maruail much you terme our doing a
fond contention, wherein we follow the exam-
ple of so worthy an Apostle, who only leaned
upon our Lordes brest, and whose life and beha-
viour all the worlde accompteth to haue bene
most wise and discrete. Vnto whom Wilfrid an-
swered, and saied.

*The primi-
tive churc-
h in the first
ages did not ab-
rogate all
Jewish cere-
monies.*

God forbid we should charge S. John with
fondnesse or lacke of wit, for he in his obserua-
tion kept yet the decrees of Moyses lawe literally,
according as the whole Church followed, yet in
many thinges the Iuish maner: for why? The
Apostles were not able vpon the sodain to blotte
out all customes and rites of the lawe instituted
of God himselfe, as all that come to the faith
must of necessarie abandonne Idols inuented of
the diuell. And this forsothe they were forced to
beare a time withall, lest the Iewes which liued
amonge the gentils, might be offended. For in
the like consideration also S. Paul did circumcise
Timothie, offred bloudsacrifices in the temple,
shaued

CHVRCH OF ENGLAND. 301 Lib. 30
shaued his head at Corinth with Aquila and Pris-
cilla, all truly to no other intent, but that the
Iewes might not be offended. Vpon this considere-
ration Iames saied vnto Paule. *You see brother, how Ag. 22.*
many thousandes of the Iewes haue received the faith,
& all these are yet zealous followers of the lawe. Not-
withstanding the light of the ghoppell now shi-
ning through out the worlde, it is not now ne-
cessary, no it is not lawfull now for any Christian
man to be circumcised, or to offer vp bloudysa-
crifices of beastes. S. John therefore accorcing to *Exo. 12.*
the custome of the lawe, in the fourteenth daie
of the first moneth at the euening, began to ce-
lebrat the feast of Easter, not regarding whether
it fell on the Sabaoth daie, or any other day of the
weeke. But S. Peter preaching the gospel at Rome
Ioan. 20.
remembryng that our Lord aole the first day af-
ter the Sabbath, geuing thereby to vs certain and
assured hope of our reiurrection, he vnderstode
the obseruation of Easter in such sorte, that ac-
cording to the custome and commaudements of
the lawe, he looked for (euen as S. John did) the
rising of the Moone at euening in the fourteenth
day of his age, in the first moneth. And at
the rising thereof at euening, if the morow
after were Sonday (which then was called, the
first day after the Sabbath) he began in that very
euening to obserue the feast of Easter, as all we
do euen to this day, beginning on Easter eue. But
if So day were not the next morow after the four- *This was*
tenthe day of the change of the Moone, but the *ne* *is ob-*
sixteenth, seuenteenth, or any other day of the Moone served
vntill the one and twentith, he taried for the *newe vni-*
Sonday, and the Saterday before vpon the eve- *formerly in*
ning, he began the most holy solemnite of Easter. *all Chri-*
stendome.
Thus

Thus it came to passe that Easter sonday was kept only, either the fifteenth day of the chaunge of the Moone in the first moneth, or the one and twentith, or in some day betwene (as the sonday fell) and no daie elles.

Exod. 12.
*Ruffinus
lib. 1. o. c. 6.*

Neither doth this new obseruation of the ghospell & of the Apostles, breake the olde lawe, but rather fulfill it. For in the lawe it is com-
maunded, that the passeouer shoulde be solemnised from the evening of the 14. day of the
chaunge of the moone of the first moneth, vntill
the 21. day of the same moone. Which obserua-
tion, all the successours of S. Iohn in Asia after his
death, and the whole vniuersall Church through
out the whole worlde, hath embraced and fol-
lowed. Againe it was by the Nicene councell
not newly decreed, but cōfirmed (as the Ecclesia-
sticall history witnesseth) that this is the true ob-
seruation of Easter, and of all Christian men to be
celebrated after this accompt. Wherby it is clere
my Lord Colman, that you neither followe the
example of S. Iohn (as you suppose) neither of
S. Peter, whose tradition wittingly you with-
stande, nor the law, nor the ghoospel in the ob-
seruation of your Easter. For S. Iohn obseruing
the time of Easter according to the lawes of
Moyses, passed not vpon the Sonday, as you
do, who keepe your Easter alwaies vpon a Son-
day. Againe S. Peter celebrated the Easter vpon
the Sonday, from the fifteenth day of the chaunge
of the moone, vntil the 21. day, which you follow
not, who keepe it so vpon the Sonday, that you
recken from the 14. day of the chaunge, vnto the
20. So that oftentimes you beginne your Easter
in the 13. daie of the change at euening, which

nei-

neither the olde lawe obserued, neither Christ in
eating his passeouer, and instituting that most
holy Sacrament in remembraunce of his passion
vſed, but on the 14. daie. Againe the 21. day of the
moone which the lawe exprefſely commaunded,
you do vtterly exclude from the celebrating of
your Easter. Thus as I said, in the obſeruation of
that moſt excellent festiuitie, you neither agree
with S. Iohn, neither with S. Peter, neither with
the law, neither with the gospel.

To these Bishop Colman replied, and saied. *Euseb. l. 7^e*
How thinke yee? Did Anatholius that holy man *cap. 28.*
and ſo much commended in the ecclesiasticall hi-
ſtory of you before alleaged, thinke or teach con-
trary to the lawe and the ghospell, writing that
Easter ought to be obſerued from the 14. day of
the moone, vnto the 20? Is it to be thought that
our moſt Reuerend Father Columba and his ſuc-
cessours, vertuous and godly men, who kept their
Easter after the ſame maner, ether beleued or li-
ued contrary to holy Scripture? especially their
holinelle being ſuch, that God hath confirmed it
with miracles? Truly as I doubt not but they
were holy men, ſo I will not feare to follow al-
waies their liues, maners, and trade of discipline. *Vide Euse-
bius lib.
7. cap 28.
Hib. Ecs.*
In good ſoth, quoth Wilfrid, it is well knownen
Anatholius was a right holy man, very well lea-
ned, and worthy of much praife. But what is that
to you, who vary also from his decrees and do-
ctrine? For Anatholius in his Easter (according to
the truth) accompted the vſuall compasse of 19.
yeres, which you either vtterly are ignorant of, or
if you know it, yet though it be through all Chri-
ſtendome obſerued, yee ſet light by it. Againe
though he obſerued the Easter Sonday ſometime
upon

Upon the 14. day of the moone, yet he accompted the same day at euening to be the fifteenth of the chaunge, after the accompt of the **Ægyptians**. So vpon the 20. day he kept the Easter, that at the sonne setting, he reckoned it for the 21. Which his rule and distinction, that you be ignorant of, it is manifeste by this, that some time you keepe your Easter cleane before the full of the moone, euene the 13. day of the chaunge.

As touching your father **Columba**, and those which followed him, whose holy steppes you pretend to follow, as the which haue bene confirmed by miracles, to this I may answer, that in the day of iudgment, whereas *many shall saie vnto Christ, that they haue propheticid, cast out diuellis, and wrought miracles in his name, our Lord will answer, that he knoweth them not.* But God forbid that I should so iudge of your fathers, for it is our duty of such as we knowe not, to deeme the best. Therefore I deeme not but they were men of God, and acceptable in his sight, who loued God, though in rude simplicitie, yet with a godly intention. Neither do I thinke that the maner of their obseruation coulde be much prejudicall against them, as longe as they had yet receiued no instructions to the contrary: but I rather verely suppose, being such commandements of God, as they knew they willingly followed, they would also haue conformed themselves to the Catholike iudgement, if they had bene so informed. But now Sir you, and your companions, if hearing the decrees of the Apostolike fee, or rather of the vniuersall Church, and that also confirmed in holy write, you follow not the same, you offend and sinne herein vndoubtedly. For though

your

Math. 7.

your fathers were holy men, could yet thole few of one so small corner of the vttermost Iland of the earth, prejudice the whole Church of Christ, dispersed through the vniuersall worlde? And if your father **Columba** (yea and our father, if he were the true seruaunt of Christ) were holie and mighty in miracles, yet can he not by any meanes be preferred before the most blessed prince of the Apostles, to whom our Lorde saied. *Thou art Peter, and vpon this rocke I will bulde my Church, and hell gates shall neuer preuale against her: and to thee I will give the keyes of the kingdome of heauen.*

Thus when Wilfrid had concluded, the kinge *Nose the* saied vnto bishop Colman: *Were thele thinges* ^{conclusion} *in dede spoken to Peter of our Lord?* To whom ^{of the kinge} the bishop answered, yea. Can you then (saith the kinge) geue evidence of so speciall authoritie geuen to your father **Columba**? The bishop answering, No, the kinge spake vnto both parties, and saied. Agree ye both in this without any controuersy, that these wordes were principally spoken vnto Peter, and that vnto him the keyes of the kingdome of heauen were geuen? When both had answered, yea: the kinge concluded and saied. Then I say vnto you, that I will not gainsay such a porter as this is, but as farre as I knowe, and am able, I will couet in all pointes to obey his ordinances, lest perhaps when I come to the dores of the kingdome of heauen, I finde none to open vnto me, hauing his displeasure, which is so clerely proued to beare the keyes thereof. Thus when the kinge had saied, all that late and stooode by of all sortes and degrees,

V

abanc

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abandonning their former vnprefectenesse, con-
formed them selues to the better instructions
which they had now learned.

How bishop Colman being ouercome, retourned
home, and Tuda succeeded in the bishopricke. Also
what trade of life shose gouernours of the church
then lead.

THE XXVI. CHAPTER.

THe controuersy being thus ended, and the assemblie dissolued, bishop Agilbert returned home. Bishop Colman also seeing his doctrine and seete reprouced, takinge with him such as refused to accept the Catholike obseruation of Easter, and the caryng of a rounde shauen crowne (for of that matter also much disputation then was had) returned vnto Scotland, minding to deliberat there with his countrymen, what to folow herein. Bishop Cedda forlaking the Scottes, embrased the Catholike tradition, and returned to his bishoprick. This controuersie was moued in the yeare of our Lorde 664. in the 22. yeare of kinge Oswin, and 50. yeare after the Scottes had ben bishops ouer the englishmen. For Aydan gouerned the church 17. yeares, Finanus, ten, and Colman three. After the departure of Colman in to his countrie, Tuda was set bishopp ouer the Northumberland men, instructed and created bishop amoung the South Scottes, wearng after the maner of that countrie, a rounde shauers crowne, and obseruing the Easter after the Catholike maner. He was a man of great vertue, and holynesse, but he gouerned the church a smal time, for

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for he came out of Scotland, whiles Colman, was yet bishopp, teaching diligently both in word and example, the true faith of Christ.

In holy Iland, at the departure of the Scottes, Eata a reuerend father and most meeke person was made Abbat, ouer the rest of the monkes which remained, who before had bene Abbat of Mailros at the suite of bishopp Colman obtaining it of kinge Oswin at his departure, because the lame Eata had bene one of the 12. scholers of Bishopp Aidan, who at his first coming into England he brought vp. For this bishopp Colman, was derryly loued of kinge Olwin, for his rare wisedome and his vertu. This Eata not longe after was made bishop of holy Iland. Bishop Colman at his departing, toke with him certaine of the bones of bishop Aidan, parte also he left in the church which he was bishop of, laying them vp in the vestry thereof.

But how sparefull personnes he and his pre-
decessours were, and how greatly they abstained from all pleasures, euen the place, were he bare <sup>which go-
uerne a first
the english
church in
the North
countries</sup> rule, did well witnessse; in which at their departure fewe houses were founde beside the church: <sup>the church in
the North
countries</sup> that is to say, those houses only without the which ciuill conuerstation could no wise be main-
tained. They had no mony, but cattaile, for if they tooke any mony of riche men, by and by they gaue it to poore people. Neither was it needfull that either mony should be gathered, or houses prouided for the receiuing and entertainement of the worshipfull and welthy, who neuer came then to church, but onely to praye and to heare the worde of God. The kinge himselfe, when occasion serued to resort thither, came accom-
panied

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payned only with fyue or six persons , and after
prayer ended, departed. But if by chaunce it for-
tuned that any of the nobilitie or of the worship-
full, refreshed them selues in the monasteries, they
contented them selues with the religious mens
simple fare and poore pittens , looking for no o-
ther cates aboue the ordinary and daily diet. For
then those learned men and rulers of the church,
sought not to pamper the panche, but to saue the
soule , not to please the worlde , but to serue
God.

Whereof it came then to passe , that euuen the
habite of religious men was at that time had in
greate reuerence, so that where any of the clerics
or religious person came , he should be ioyfully
receiued of all men , like the seruant of God. A-
gaine if any were met going on iourney , they
ranne vnto him , and making lowe obeissance,
desyred gladly to haue their benediction eyther
by hand or by mouth. Also if it pleased them to
make any exhortation as they passed by , euerie
man gladly and desirously harkened vnto them.

*Religious
men in our
primitive-
church re-
uerenced.*
Upon the Sondayes ordinarily the people floc-
ked to the church or to monasteries , not for bely
cheere, but to heare the worde of God: And if a-
ny priest came by chaunce abrode into the village,
the inhabitaunts thereof would gather about him
and desyre to haue some good lesson or collatio
made vnto the. For the priests & other of the clergy
in those dayes, vted not to come abrode in to vil-
lages , but only to preache , to baptise , to visite
the sicke , or (to speake all in one worde) for the
cure of soules. Who also at that time were so
farre from the infection of couerousnes and am-
bition , that they would not take territories and
pos-

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possessions toward the buildinge of monasteries,
and erecting of churches , but through the ernest
suite, & almost forced thereto of noble and welthy
men of the worlde: which custome in all pointes
hath remained a longe time after in the clergy of
Northumberlande. And thus much of these mat-
ters

*Now Egberic a holy man, and english borne, leades
religious solitary life in Ireland.*

THE XXVII. CHAPTER.

THIS very yeare of our Lord 664. a greate clip-
se of the Son hapned on the third day of ^{An. 664} May about ten of the clocke , in which yeare al-
so a sodain great plague consuming first the south
partes of Britanny, taking holde also in Northum-
berland with longe & much continuance , wasted
away an infinit number of men. In which mor-
talitie the foresaied bishop Tuda , was taken out
of the worlde , and honourably buried in a mo-
nasterie, called Pegnalech : this plague perced al-
so euuen to Ireland.

There were at that time in the Iland , diuers
young gentlemen & other of England, which vnder
Finanus , and Colmanus their bishops, hadd
departed aside thither, partly to liue more strait-
ly , and so ne of those forthwith bounde them
selues to the religious habit , some other wande-
ring rather about the celles and clolets of such
as taught , fol owed more their study and lea-
rning. At these the Scottes entertained gladly and
cherefully , geuing them not only their borde

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and their learning free, but bookes also to learne
in.

Amonge these, two young gentlemen of England were of great towardnesse aboue the rest, Edelhum and Ecbert, of the which two, the former was brother vnto Edelhum that blessed man, who in the age folowing liued also in Ireland for studie sake, from whence with great learning and knowledge returning home to his countrie, he was made bishopp of Lindisfane, and ruled the church honourably a longe time: These yonge gentlemen liuing in the monasterie (which in the Scottish tongue is called Rathmelfig) al their companions being either taken away by the mortallitie, or otherwylle gone abrode, remained both of them behinde, lying sicke of the plague. Ecbert one of the two, when he thought his time was come to die (as I learned by the report of a most trusty and reuerend olde man, who tolde me he heard the whole storie from Ecberts owne mouth) departed very erly out of his chamber where the sicke were wonte to lye, and getting him to a secret commodious place, sate downe all alone, began diligently to thinke on his former life, and being pricked with the remembrance of his sinnes, washed his face with teares, beseeching God from the bottom of his hart, to lend him life, and time of repentaunce, to bewaile & recompence with amendment of life, his former negligences and offences. He vowed also, neuer to returne home to his countrie where he was borne, but to liue as a pilgrim al daies of his life. Againe beside the ordinarie seruice of the canonical houres (if sicknes or weakenesse of body letted him not) he ysed to say euery day the whole psalter to

Lincolne
shire.

Vowes in
sicknesse
canonicall
houres.

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psalter to the honour & prale of almighty God.
Last of all to faste ones euerie weeke, one wholde
daye and night.

His vowes, prayers and lamentinges thus being ended, he returned to his chamber, and finding his felow a sleepe, went also to bedde, to take some reste: which after he had a litle done, his felow waking looked vpon him, and sayed. O brother Ecbert, what haue you done? I had hoped, we shold both haue passed together to life euerlasting, but now vnderstand you, that ye shall haue your request: for it was reveled vnto him by a vision, both what the others petition was, and that he had obtained it: What neede many wordes, Edelhum the night folowing departed, Ecbert recovered, and liuing many yeres after being made priest, leading a life worthy of that vocation, after great amendment of life, as he desyred, departed this world of late, to witt, in the yeare of our Lorde 729 in the 90. yere of his age. He lead his life in great perfection of humilitie, meekenes, continency, innocency and integrity. Wherby he much profited both hisowne countrie and the place where he liued, in voluntarie banishment amongst the Scottes and the Pictes in example of liuing, in diligence of teaching, in auhoritie of correcting, in bountifullnesse of bestowing, that which the riche gaue abundantly vnto him. Beside his vowes mentioned before, he made and keept others as that thourough out the whole lenth, he neuer eate more then once a day: eating also then nothing els but bread and thinne milke, and that also with a certaine measure. His milke was of one day olde, which the day before he woulde eate it, he was wonte to put and keepe

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keepe it in a viole, and the night folowing
skimming away the creme, with a little bread to
drinke it vp. This kind of feast he vsed to keepe
50. dayes before Christmas, and as longe after
Whitsontyde, all his lifetyme.

How after the death of bishop Tuda, Wilfrid in
France, and Ceadda amonge the west Saxons, were
made bishops of Northumberland prouince.

THE XXVIII. C H A P T E R.

IN this meane tyme, kinge Alcfrid sent Wilfrid his priest vnto the kinge of Fraunce, that he might be cōsecrated bishop in his dominions, who sent him to be contelecrated of Agilbert (of whom before we made mencion) being then bishopp of Paris, where he was consecrated, with great honour of him and many other bishops, metting for that purpose together in a Manour of the kings called, *In compendio*, Bishop Wilfrid making some abode in Fraunce after his consecration, kinge Oswin folowing the example and diligence of his soone kinge Alcfrid sent into kent a holy man, vertuous, sufficientlie learned in holy scripture, and a diligent performer of that he had learned, to be created bishop of Yorke. This man was a priest, and called Ceadda, brother to the most Reuerend bishop Ceddi (of whom we haue often spoken before) and Abbat of the monastrie of Lessing. The king set also with him an other of his priestes, Eadhed by name, who after in the reigne of kings Ecfrid, was bishop of Rhyppon: But they at their arriuall in Kent, finding the Archebishop of Canterbury *Deus dedit*, departed

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departed, and no man as yet supplying his rowne
stroke ouer to the west Saxons, where Wini was
bishop, and of him this vertuous man Ceadda,
was consecrated bishop, hauing with him to
assiste and accompany him at the consecration, two other bishops of the olde Britons, who con-
tinewed yet in their accustomed obseruation of
Easter, beginning from the fourteenth day of the
chaunge, contrary to the canonicall and right or-
der, as we haue often sayed before. There was
not at this tyme, beside this bishop Wini, any
one true bishop and rightly consecrated in all
Britanny.

Ceadda then being thus created and consecra-
ted bishopp, began seriously to set forth the truth
of Gods word, to leade his life in chasitie, hu-
militie, & abstinence, to study & much teaching.
For which purpose, he cōtinualy visited the cyties
townes, villages, yea and priuat houses in his
diocese, and that not making his iourney on hor-
sebacke, but going alwayes on foote, as the Apo-
stles vsed. Al this he had learned of the vertuous
bishopp Aidan, and of his brother bishopp Ceddi,
whose vertuous examples he endeououred all-
wayes to folowe, and to teach the same vnto o-
thers. Wilfrid also returning to England, now a
bishop, instructed much the church of England,
and reduced them to the Catholike vnitie, tou-
ching externall rites and obseruations in many
pointes. Wherby it came to passe, that Catholike
ordonaunces taking place, and beginning daily
to be more and more embraced, the whole com-
pany of the Scottes which then liued among the
english men, eyther yelded to the same, or else re-
turned backe to their owne contrie.

Nov

How Whighard priest was sent to Rome to be consecrated Archebischopp of Canterbury, and how he died there, according as was specified by letters from the Pope.

THE XXIX. CHAPTER.

AT this tyme the most worthy and renouned kinges of England, Olwin of the North countrie, and Ecgbert of kent, and the places adioyning, deliberating betweene them selues, touching the peaceable gouernement of the church (for king Olwin had now perfily lerned, though he were brought vp by the Scotts, that the church of Rome was the Catholike and Apostolicall church) by the choise and consent of the holie clergy of England, called vnto them one Wig-hard a priest, a man of great vertu and worthy to be a bishop, one of the clergie vnder Deus dedi the deceased Archebischopp, and sent him to Rome to be consecrated, to the intent that he being made Archebischopp, might consecrat and order other byshops for the Catholike churches of Englishmen through out all Britanny. But Wig-hard coming to Rome, before he could be consecrated bishop, departed this life, wherevpon the Pope sent backe to kinge Olwin these letters,

To our most honorable Sonne, Olwin kinge of the Saxons, Vitalianus Bishop, the seruaunt of those which serue God. We haue receiued your excellencies wisefull lettes, by the perusal whereof, we perceiued your excellencies most godly deuotion, and feruent zele to attaine euer-lasting life, hoping assuredly, that as you now rei-

gne ouer your people, so in this life come you shall reigne with Christ, for as much as by his Souuerain helpe and grace, you are now conuereted to the true, right and Apostolike faith. Blessed is that people, ouer whom God hath placed a prince of such wisedome, vertu, and desyre of Gods honour, as he who not only serueth God himselfe incessantly, but also laboureth to draw all his subiects to the right vnitie of the Catholike and Apostolike faith, purchasing them thereby vndoubted saluation of their soules. For who hearing this ioyfull report of such a Prince, will not also reioyle therat? What Christen hart wil not leape for ioy, and conceiue singular comfort of so zealous furderinge of the faith? Truly considering the happy conuersion of your nation to the seruice of almighty God, I remembre and see accomplished in you, the oracles of the diuine prophers as it is writen in Esay. *In that day the roote of Iesse* Isaiae 11: *Standeth vp for a token to the people, him the nations shall call upon.* And againe. *Heare o ye Ilandes, and barken yee people that dwell a farre of.* And within a few wordes after, the prophet crieth to the church. *It is not enough that thou shalt serue me, I haue geuen thee for a light to the nations: that thou be my saluation euен to the furdermost partes of the earth.* And againe *Kinges shall arise and shall adore.* And a little after. *I haue geuen thee for a league of my people, that thou shouldest raise vp the earth, and posseſſe the scattered inheritages, and say to those which lye bounde, come ye forth: & to those which sate in darcknes, be yee opened.* And againe. *I the Lord haue called thee righteousnes, and haue taken thy hand, and haue sauied thee, and haue set thee to be a light vnto nations.*

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nations, and to be a league betwene my people, that
thou maiest open the eyes of the blind, and deliuer from
bondes the bounde, the man sitting in darckenes, out
of the prison. Beholde most honourable Sonne, by
the verdit of the prophets it is most clere, that
not onely you, but all nations shall beleue in
Christ the maker of all thinges. It behoueth ther-
fore your highnes being now a parte of Christ, to
follow in all thinges and alwaies, the sure rules
and ordonnances of the head of the Apostles, as
well in obseruing your Easter, as in all other thin-
ges deliuered by the holy Apostles Peter and
Paule, whose doctrine doth daily lighten the har-
tes of all true beleuers, no lesse then the two ligh-
tes of the element, geue their light to the
whole worlde.

And after many other wordes written tou-
ching the vniforme obseruatiō of Easter through
out the whole worlde, it followeth in the letter.
As touching one well furnished with lerning and
other qualities mete to be your bishop, according
to the tenour of your letters, we could not so
sodenly finde any ready, the iourney being so
longe vnto you. Truly as soone as we shall espie
out a meete person and worthy of that vocation,
we shall direct him spedely to your countrie,
that by his preaching, and by holy scripture, he
may thouroughly roote out all the wicked dar-
nell of the enemy forth of your Island, by the
helpe and grace of almighty God. The presents
which your highnes directed to the blessed prince
of the Apostles for his perpetuall memory, we
haue receiued, thanking therefore your high-
nes, incessantly beseeching (withal our clergy)
the goodnes of God, for your highnes pre-
seruation

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seruation and good estate. The bringer of your
presents is departed this life, and is laied at the
entry of the blessed Apostles tombes, we much
lamenting and bewailing at his departure
here. No withstanding by the bearers of the-
se our presents, we haue sent you the iewels of
holy Martyrs, that is, the reliques of the blessed
Apostles Peter and Paule, and of the holy Mar-
tyrs, S. Laurens, Ichn and Paule, of S. Gregory,
and of Pancratius, all to be deliuered to your
highnes. To your Lady ar dbedfellowe, our spi-
rituall daughter, we haue sent by the laied bea-
rers a crosse of golde, hauing in it a naile taken out
of the most holy chaines of the blessed Apostles
Peter and Paule, of whose godly behaviour we
vnderstanding, haue all as much rejoysed, as her
vertuous dedes are before God pleasant and ac-
ceptable. We beseeche therefore your highnes, to
furder and set forward the conuersion of your
whole Iland to the faith of Christ, you shall not
vndoubtely lacke herein the speciaall protection
of our Lorde Iesus Christ, the redemer of all
mankinde, who will prosper you in all thinges
to the encreasing of his true beleuers, and plan-
ting of the Catholike and Apostolike faith: For it
is written *Seeke yee first the kingdome of God, and Mat. 6
the righteousnes thereof, and all these thinges shall be
added vnto you.* Truly your highnes leketh, and
shall no doubt obtaine, and all partes of your
Iland (as we wish and desire) shall be brought vnder
your allegeaunce. We salute your highnes
with most fatherly affection, beseeching conuinal-
lie the mercy of God, that it will vouchsafe to as-
sist you and all yours, in the perfourmance of all
good workes, ihat in the worlde to come, you
may

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may all liue and raigne with Christ. The heauer-
lie grace from aboue preserue alwaies your high-
nes. In the next booke following we shall haue
occasion to declare, who was founde and appoin-
ted bishop in place of Wighard that died at
Rome.

*How the people of Essex & London in a time of plague
returning to Idolatry, by the diligence of Larumanus
their bishop, were soone reclaimed and amen-
ded.*

THE XXX. CHAPTER.

AT this time Sigher and Sebbi kinges, ruled
ouer the people of Essex and London after
the death of Guidhelme (of whom we haue spo-
ken before) although these were also vnder the
allegeance of Wulfer, king of the Middel-land
englishmen. This prouince being visited with
that greate plague and mortalitie (which we
mencioned before) Sigher with the people ouer
whom he ruled, forsaking the Sacramentes of
Christes religion, fell to Apostasie. For both the
kinge himselfe, and many as well of the people,
as of the nobles, louing this present life, and not
seking after the life to come, or els not beleueng
any such life at all, began to renew their temples
which stode defolat, and to worship idols, as if
they could therby escape the mortalitie. But Sab-
bi his companion, with all vnder him, perseuered
deuoutly in the faith, and ended his life in great
felicitie, as we shall herafter declare.

Wulfer the king vnderstanding parte of his
dominions to fall from the faith, for to call them-
backe

CHVRCH OF ENGLAND. 319 Lib. 36
backe againe, sent vnto them bishcp Larumanus,
the successor of Trumher, who by much laboure
and diligence, being a man of great vertu, pain-
full, and zelous (as a certain priest waiting them
vpon him & helping him in preaching the glos-
pell reported vnto me) brought them to the faith
againe, both the kinge, and all his people. So that
abandoning and throwing downe their temples
and altars, they opened againe the Churches,
confessed gladlie the name of Christ, and chose
rather to die, in hope of resurrection, then to liue
in the filth of Idolatry. Which being so brought
to passe, their priests and instructers returned
home with much ioye and comfort,

THE

THE
FOVRTH BOOKE
OF THE HISTORIE
OF THE CHVRCH
OF ENGLAND.

How after the death of Deusdedit, Wighart being sent to be made bishop, and dying there, Theodore was consecrated Archebishop, and sent into England with a certain Abbat named Adrian.

THE I. C H A P T E R.



He same yeare of the forefaied eclipse and pestilence that soone after followed, in which also bishop Colman (ouercome by the generall and vniforme sentence of the Catholikes) returned home to his countrie, Deusdedit the sixt Archebishop of Canterbury died, the 14. day of July. Ercombert also king of kent, departed this world the very same moneth and day, and left to his sonne Ecgbert the Crowne and kingdome, which he receiued and held the space of 11. yeres. At that time the see of Canterbury being vacant a great while, and the diocese desirous of a bishop, Wighart a vertuous priest, a man very well lerned, skilfull of the **C**anons, **r**ules, and **d**isciplines of the **C**hurch, and an eng-

CHVRCH OF ENGLAND. 321 Lib. 4^o
an english man borne, was sent to Rome both by Ecgbert, and also Oswin kinge of Northumberland (as we haue mencioned before) and with him certaine presents to the Apostolike Pope, as great store of plate, both siluer and golde. Being arriued at Rome, in the time that Vitalianus governed the Ap^{osto}like see, and hauing declared the cause of his coming to the saied Pope, wi him short space, he and almost all his company, were taken with the pestilence and died. Whereupon the Pope with aduise and counsell enquired cileygentlie, whom he might direct for Archebishop ouer the Churches of England.

In the monasterie of Niridan, not farre from Naples in Campania, there was an Abbat named Adrian, an African borne, a man very well lerned in the scriptures, thouroughly instructed both in monasticall discipline, and in ecclesiasticall gouernement, very skilfull of the greeke and latin tonges. This man being called to the Pope, was willed of him to take the bishoprike vpon him, and to trauail into England. But he answering that he was no meete man for so high a degree, promised yet to bringe forth one, which both for his lerning and for his age, were more worthy of that **vocatio**, & offered to the Pope a certain monk living in a Nunnery there by called Andrew, who though he were of all that knewe him, esteemed worthy of the bishoprike, yet for the impediment of his weake and sickly body, it was not thought good to sende him. Then Adrian being so take it vpon him, desired certain daies of repit, if happily in the meane time, he could finde any other meete to supplie that roome.

At this time there was in Rome a certaine monk

monke of Adrians acquaintance, named Theodore, borne at Tarsus in Cilicia, a man both in prophane and diuine knowledge, and in the greke and latin tounge excellently lerned, in manners and conuersation vertuous, and for age reuerend, being then 66. yeres olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions, that Adrian should accompany him into England, because hauing twise before trausiled into Fraunce for diuers matters, he had therfore more experience in that iourney, as also for that he was sufficiently furnished with men of his owne. But chiefly that assisting him alwaies in preaching the ghospell, he should geue diligēt eye & heede, that this Theodore being a greeke borne, introduced not after the maner of the grekis, any doctrine contrary to the true faith receaued, into the English Church, now subiect vnto him.

This man therfore being made subdeacon, tareid yet in Rome 4. moneths, vntill his haire was full growen, to take the rounde ecclesiasticall tonsure, which before he had taken like vnto the East Church after the maner of S. Paule, whereof we shall hereafter treate more at large. He was consecrated bishop of Vitalianus then Pope, in the yeare of our Lord 668. the 26. day of March vpon a Sonday. The 17. after of May in the company of Adrian the Abbat he was directed to England. Their iourney commenced, first by see they arriued at Marsilia, and so by lande to Arles, where deliuering to Iohn the Archebishop, letters of commendation frō Vitalian the Pope, they were receaued and enterteyned of him, vntill that Ebroinus chief of the Kinges Courte, gaue them

Sulfeconduit to passe and go whither they entended and woulde. Which being graunted them, Theodore tooke his iourney to Agilbert bishop of Paris, of whom we haue spoken before, and was very frindly receaued of him and kept there a long time. But Adrian went first to Em-melon and after to Faron bishop of Meldes, and there continewed & rested with the a good space: for winter was at hand, and draue them to abide quietly in such cōuenient place as they could get.

Now when word was brought to King Ecgbert, that the bishop, whom they had desired of the Pope of Rome was come, & rested in France, he sent thither straight way Redfride his lieutenant, to bringe and conducte him. Who when he came thither, tooke Theodore with the license of Ebroinus, and brought him to the porte that is named Quentauic, where they continewed a space, becaute Theodore was weake, sicke and weary. And as soone as he began to recouer health againe, they sailed to England. But Ebroinus withhelde backe Adrian, suspecting he had some embassie of the Emperours to the Kinges of England against the realme of Fraunce, wherof at that time he had speciall care & charge. But when he founde in deede that he had no such thinges, he dimissed him and suffred him to go after Theodore. Who as soone as Adrian came to him, gaue him the monasterie of S. Peter the Apostle, where (as I haue mentioned before) the Archebishops of Canterbury are wonte to be buried. For the Apostolique Pope had required Theodore at his departinge, to prouide and geue Adrian some place in his diocese, where he and his company might cōmodiouly continewe & liue together.

The countre
are above
Lions.

The two
gustins in
Canterbury

Dominus
Papa Agi-
polis,

Hom

22

Howe Theodore visited the country, and how the Churches of England receaue the true Catholique faith, and began also to studie the holy scriptures, and how Putta was made Bishop of Rochester for Damian.

THE II. CHAPTER.

Theodore
the first
Primate of
the Engla

THeodore came to his Church the 2. yere after his consecration, the 27. day of May being sonday, and contineued in the same 21. yeres, three moneths, and 27. daies. And straight way he visited all the countrie ouer, where soeuer any english people dwelt (for all men did most gladlie receaue him and heare him) and having stell with him the companie and helpe of Adrian in all thin-
ges, did sowe abrode and teache the right wayes and pathes of good life, and the canonicall rite and order of keeping the feast of Easter. For he was the first Archebishop, vnto whom all the whole Church of the English nation did yeald and consent to submit themselues. And because both he and Adrian, as we haue laid, were exceeding well learned, both in profane and holy literatur-
e, they gathered a company of disciples or scho-
lers vnto them, into whose breastes they daily did powre the flowing waters of holesome knowledge. So that beside the expounding of holy scripture vnto them, they did withall in-
struct their hearers in the sciences of musick, Astronomie, and Algorisme.

In the tounges they so brought vp their scho-
lers, that euen to this day some of them yet li-
ving, can speake both the Latin and Greeke to-
ge as

ge, as well as their owne in which they were borne. Neither was there euer, since the English men came first to Britanie, any time more hap-
pie than at that present. For England then had most valiant and Christian princes, it was feared of all barbarous and forraign nations. The people at home were all wholly bent, to the late ioyfull tydinges of the kingdome of heauen, and if any man desired to be instructed in the reading of the holy scriptures, there lacked not men expert and cunning, ready to teache him. Againe at this time *singing in* the tunes and notes of singing in the Church, *Churches* which vntill than were only vsed and knownen in Kent, began to be learned through all the Chur-
ches of England. The first master of songe in the Churches of Northumberland (except Iames whom we speake of before) was Eddi surname Stephen, who was called and brought from kent by Wilfride a man most reverend, who first a-
mong all the bishops that were of the English nation, did learne and deliuer the Catholique course of life to the English Churches.

Thus Theodore vewing ouer & visiting eche where, did in conuenient places appoint bishops, and together, with their helpe and assistance, amended such thinges as he found not well and perfecte. And among all other when he reproved bishop Chadda, for that he was not rightly consecrated, he made moste humble aunswyer, and saide: If you thinke that I haue taken the office of a bishop not in dewe order and maner, I am ready withall my hart to give vp the same, for I did not thinke my selfe euer worthy therof, but for obedience sake being so comnaunded I did agree (although vnworthy) to take it vpon me.

Bishop
Chadde
man of
great hum-
blenesse.

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Which humble answere of his Theodore hearing,
said, that he should not leaue his bishopricque,
but did himselfe supplie and rendre complete his
consecration, after the right and dewe Catholi-
que maner. The very same time in which after
the death of *Deus dedit*, an Archebishop of Can-
terbury was sued for, consecrated, and sent from
Rome, Wilfrid also was sent from England to
Fraunce to be consecrated. Who because he re-
tourned into kent before Theodore, did make
priestes and deacons vntill the time that the Ar-
chebishop himselfe came to his see. Who at his
comming to the citie of Rotchester where the see
had bene now longe vacant by the death of Da-
mian, did appoint and consecrat bishop there, a
man better skilled in the ecclesiasticall discipline,
and more geuen to plaine and simple sinceritie of
life, than any thinge politike in worldly affaires.
His name was Putta, a good Church man, and
cunning in musike after the Romaine vse, which
he had learned of Pope Gregories scholers.

How Chaddæ afore mentioned, was appointed bishop
of the Marshes or middle englishmen: and of his
life, death, and buriall.

THE III. CHAPTER.

Lincolne
diocese,
and Lich-
field, and
Wor-
cester.

AT that time was Wulpher king of the Mar-
shes, who after the death of Iaruman, desi-
red of Theodore to haue another bishop appoin-
ted for him and his. But Theodore would not
consecrate them a newe bishop, but desired King
Olwin, that Chadde might be their bishop,
who at that time lived quietly in his monasterie

at Le-

CHVRCH OF ENGLAND. 227 Lib. 4.
at Lessing, and Wilfrid ruled the diocese of Yor-
ke, and also of all Northumberlande, and of the
Pictes also, as far as king Oswines dominion did
reache. And because the said most reuerend bis-
hop Chadde, was wonte alwaies to preache and
doo the worke of the ghosspell more walking a
foote where he went, than on horsebacke, Theo-
odore willed him to ride, when so euer he had
any iourney to take. But he refusing vterly so
to doo, for the exceeding desire and loue that he
had of that holy labour and trauaile, Theodore
himselfe did lifte him on horsebacke with his
owne handes, knowing him indeede to be a very
holy man, and so compelled him to ride whither
neede required. Chadde being thus made bishop
of the Marshes, the middle english men and of * * *Lincolne*
Lindisse, he diligently gouerned the same after *sheire*.
the examples of the auncient fathers in great per-
fection of life. Vnto whom also King Wulpher
gaued the land of 50. tenements to build a mona-
sterie withall, in the place which is called Et-
beare, which is by a wood in the prouince of
Lindisse, where vntill this daie the steppes of
monasticall life which he began and placed
there, do yet remaine. The seate and chiefe man-
sion of the diocese he held at Lichfield, where he
died also and was buried, and where vntill this
day contineweth the see of the bishops who suc-
ceeded in the same prouince.

This man had made himselfe not far from
the Church a certaine cloet and priuate man-
sion, in which as often as he was at leisure from
the busynesse and ministerie of the ghosspell, he
was wont to pray and to reade secretly with a
fewe, that is to say, 7. or 8. bretherne with him.

X 4

And

And when he had gouerned the Church most worthely in that prouince two yeres & an halfe, by the dispensation and appointement of God aboue, that time came, which the Ecclesiastes speaketh of: *There is a time to lay abrode stones, and a time to gather them together againe.* For there came a plague sent from God, which by the death of the body, remoued the liue stones of the Church from their earthly places, to the celestial building in heauen. For very many of the Church of this most reverend bishop, were taken out of this life; and when his howre also was come, that he should passe out of this worlde to our Lord, it happened on a certayne day, that he abode in the foilead closet, and had no more but one brother with him, whose name was Owen, all the rest of his fellowes being returned to Church, as the cause and houre required.

This Owen was a monke of great perfection, and one that had forsaken the world with pure intent and hope of the rewarde of heauen, a man for all pointes worthy, to whom God in speciall wise might reueale and shewe his secretes, and well worthy to whose wordes the hearers may giue credit. For coming with Queene Edildride from the prouince of the East English, and being the chief of her seruautes, and gouernour of her house, for the great zeale of faith that encreased in him, determining with himselfe to renounce the world, did in dede accomplish the same, not slackely and negligently, but in such sort vnclad himselfe of worldly matters, that forsaking all that euer he had, being clothed but with plaine and poore apparel, and bearing an hatchet or axe in his hand, came to the monasterie of the same

most reverend father, called Lestinghe. For he signified that he woulde entre into the monasterie, not for ease and idlenesse, as some do, but to traueile and labour: which thing he well shewed and proued in his doinges, for the lesseable and apte he was for studie and meditation of the scriptures, the more diligent and painfull he was to worke with his handes. Finally his reuerence and deuotion was such, that the bishop accepted him for one of his brethern, to accompany him with the other fewe in the foresaid closet. Where while they within were occupied in reading and prayer, he without did those thinges abrode that were necessarie to be done.

And on a certayne day as he was doing some such thing abrode, the rest being gone to Church, (as I began to say) and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this Owen heard sodainly (as he after tolde) a most sweete noyse of voices singing and reioysinge, coming downe from heauen to the earth: which voice, he said, he first heard beginning from the south-east, that is, from whence the depth of winter comes, and then by litle and litle drawinge neere ynto him, vntil it came to the rooſe of the oratorie where the bishop was, where it entred, filled it within, and compassed it all rownd about. Whereat geuing earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after, heare the same ioyfull song go vp and ascend from the rooſe of the said oratorie, and returne vp to the heauens the very same way that it came, with vnspeakeable sweetnes. Whereat as he mused a space & was as it were affounied, imagining and musing depely in his minde

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minde what this might be, the bishop opened
the oratorie windowe, and as he vsed to doo,
made a noise and signe with his hande, and bad
some man come into him, if there were any body
without. Then came he straight way, to whom
the bishop said: Go to the Church quickly, and
cause thos 7. bretherne to come hither, and come
you with them also.

When they were come, first he admonished
them to kepe among themselues, and toward all
faithfull folke, the vertue of charitie and peace,
and also with vnfatigable continuance to followe
the rules and orders of monasticall discipline,
which they had either learned of him, and seene
in him, or founde in the doings or sayings of the
former fathers. And then did he tell them more-
ouer, that the day of his departinge, was very
nigh at hand, for that most louely guest, quoth
he, who was wonte to visit our bretherne, hath
youtsafed this day to come to me also, & to cal me
out of this world. Wherefore go your waies to
Church againe, and speake vnto the bretherne,
that with their prayers they both commend vnto
our Lorde my departing, and remember also with
fasting, watching, prayers, and good workes to
preuent their owne departing, the houre wherof
is vncertaine. And when he had spoken these and
other like wordes, and that the brethern had ta-
ken his blessing, and were gone forth very heauy
and sad, he that only heard the heauenly song,
came in againe, and casting himselfe flat on the
ground, said.

I beseech you good father, may I be so bold as
to aske you a question? Aske what you will,
quoth he. Then, quoth the other, I pray you tell
me,

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me, what was that song which I heard of that
joyfull company descending from heauen vpon
this oratorie, and after a time retourninge vp to
heauen againe? He aunswere and saied vnto
him: If you haue hearde the voice of the song,
and vnderstode the comming of the heauenlie
companies, I commaund you in the name of our
Lord, to tell no man herof before my death. They
were indeede the spirits of Angelles, which canie
to call me to the heauenly rewardes, which I
haue alway loued and longed for, and after 7.
daies they haue promised to come againe and
take me with them: which was indeede fulfilled
euen as it was foretolde him, for straight wayes
was he taken with a faintnes of body, which
daily grewe more greuouse vpon him, and the
7. day (as it had bene promised him) after he
had firt fortified his departing with the recei-
ving of the bodie and bloud of our Lord, his ho-
lie soule loosed from the prison of the bodie, was
caried and lead (as we may well beleue) of the
company of Angelles to the ioyes euerlastinge.

And it is no meruaile, if he gladly behelde the
day of death, or rather the day of our Lord,
which day he did alwaies carefully looke for till
it came. For among his manifold merites of *The great
chastitie and abstinenſe, of preaching, of prayer,
of voluntarie pouertie, and other vertues, he was
so far humbled in the feare of our Lorde, so much
mindfull of his later end in all his workes, that (as
a certayne brother named Trumbert was wont to
tell me, one of them that read the scriptures to
me, and was brought vp in his monasterie
and ouernement) if perhaps while he were rea-
ding, or doing ſome other thing, there roſe any
ſodaine*

*Howseling
before
death.*

*feare of
God in B.
chadd.*

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sodaine great blast of wind, by and by would he
call on the mercy of our Lord, and beseech him
to haue pitie on mankinde. But and if there came
a blast yet more vehement, then would he shut
vp his booke and fall downe on his face, and set
himselfe more feruently to prayer. And if any
stronger storme or blustreing showre cōtinewed
long, or that lightning and thunders did make
both the earth and ayre to shake for feare, then
would he go to Church, and earnestly set his
mind to praier and saying of psalmes, vntill the
ayre waxed clere againe.

And when some of his companie asked him,
why he did so: Haue yee not read, quoth he:
Psal. 17. *That our Lord hath thundred from heauen, and the
most high hath giuin his voice? He hath sent out his
arrowes, and scattered them abrode, he hath multi-
plied lighteninge and troubled them?* For our Lord
moueth the ayre, raiseth vp windes, shooteth out
lightninges, thundreth from heauen, to stirre vp
the creatures of the earth to feare him, to recall
their hartes to the remembraunce of the iudge-
ment to come, to plucke downe their pride, and
abate their boldenes, and thus to bringe to their
mindes that terrible time, when both heauens
& earth shall burne, and himselfe come vpon the
clowdes with great power and maiestie to iudge
both the quicke and the dead. And therfore,
quoth he, it behoueth vs with dewe feare and
ioue, to yelde and giue place to his warning from
heauen, that as ofte as he troubleth the ayre, and
lifteth vp his hande as it were threatning to stri-
ke, and doth not yet strike, we straight way call
vpon his mercie, and boulting out the very bota-
me of our hartes, and casting out the dregges and
relikes

CHVRCH OF ENGLAND. 333 Lib. 46
relikes of sinne, do carefully prouide that we ne-
uer deserue to be striken at all.

With the reuelation and relation of the fore-
said brother concerning the death of this bishop,
the wordes also of the most reuerend father Ecg-
bert do well agree, of whom we speake before.
Which Ecgbert at the time when the said Chadda
was a young man, & himselfe also of like age,
led in Ireland a very straight monasticall life, both
in prayers, continencie, and meditation of the
holy scriptures. But Chadda being afterward re-
turned to his countrie, Ecgbert abode there still
as a pilgrime for our Lordes sake vnto the end of
his life. Now a long time after, there came to vi-
site him from England, a certaine most holy and
virtuous man named Higbalde, who was an
Abbot in the prouince of Lindisfe. And as they
talked together of the life of the former fathers,
as the maner is of such holy men to do, and glad-
ly would wish to followe the same, they fell vpon
mention of the most reuerend bishop Chadda.
And than said Ecgbert: I knowe a man yet re-
maining alie in this Ilande, which when bro-
ther Chadda passed out of the world, did see a
company of Angells descend from heauen, and
take vp his soule with them, and then returned
againe to the celestiali kingdom. Which vision
whether Ecgbert meant to be sene of himselfe,
or of some other, it is to vs vncertaine: yet while
so worthy a man, as he, saied that it was true, the
thing it selfe can not be vncertaine vnto vs.

Thus died Chadda the 6. day of Marche, and
was buried first by S. Maries Church, but after-
ward his bones were remoued into the Church
of the most blessed S. Peter chiefe of the Apostles,
the

*Lincolnes
scheire.*

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the same Church being finished. In both which
places in token of his vertu often miracles of hea-
ling sicke folke are wonte to be wrought. And
of late a certaine man that had a phrenesie, and
ranne vp and downe wandring every where,
came thither at an euening, and by the ignorance
or negligence of them that kept the place, lay the-
re all the night, and the next morning came out
wel in his wittes, and declared, to the great won-
der and ioy of all men, that there he had by the
gifte and goodnes of our Lord, gotten his health.
The place of the sepulchre is couered with a wod-
den tombe made like a litle howse, hauing an hole
in the side, at which they that come thither for
deuotions sake, are wont to put in their hand and
take out some of the duste, the which they put
into water and than giue it to drinke to sicke
beastes or men, whereby the grief of their sicknes
is forthwith taken away, and they restored to
their ioyfull desired health. In the place of B.
Chadda, Theodore consecrated and ordeined
Winfred a vertuous and sober man, to rule and
haue the office of a bishop, as his predecessours
had before him ouer the prouinces of the Marshes
and middle english, and also of Lindisfarne dioce-
se. In all which countries Wulpher (who yet li-
ued) did holde the crowne and scepter. This
Wintrid was of the clergy of the same bishop
whom he succeeded, and had executed the office
of deacon vnder him no small time.

How

Miracles
at the tom-
be of S.
Chadd.

Lincolne
diocese.

CHVRCH OF ENGLAND. 335 Lib. 43

How bishop Colman leauing England, made two mo-
nasteries in Scotland, one for Scottes, and another
for the Englishmen whom he had brought with
him.

THE IV. CHAPTER.

IN the meane time bishop Colman who was
a Scottish bishop, lefte England, and tooke
with him all the Scottes that he had gathered to-
gether in the Ile of Lindisfarne, and about 30. en-
glishmen also, which were all brought vp in the
orders of monastical life and conuersation. And
leauing in his owne Church certaine bretherne,
he came first to the Ile of Hii, from whence he
was first sent to preache the word of God to the
Englishmen. Afterward he went to a certaine li-
tle Ile, which lieth on the west side, cut off a
good way from Ireland, and is called in the Scot-
tish tongue, Inhisbowinde, that is to say, White-
calfe Ile; Into which he came, and builte a mo-
nasterie, and placed the monkes in the same,
which he had brought with him, and gathered
together of both nations.

Who because they could not agree together,
for that the Scottes in somer time when haruest
was getting in, would leauethe monasteries, and
go wander abrode in places of their acquaintaunce,
and than at winter would come againe, and
require to enjoy in common such thinges as the
english men had prouided and laied vp, Colman
seeking remedie for this discorde, and vewing all
places far & neare, found at length in Irelad a mete
place for his purpose, called in the Scottish tongue
Magio. Of that grounde he bought a smale parcell
to build

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to build a monasterie therein, of the Erle that pos-
sessed the same, yet vpon this condition, that the
monkes there abydinge, should remembre in
their prayers the Lord of the soile, who let them
haue that place.

Thus the monasterie being speedely erected
by the helpe of the Erle, and of all such as dwel-
led thereby, he placed the Englishmen alone ther-
in, the Scottes being lefte in the foresaid Iland :
which monasterie vnto this day is holden of En-
glishmen, and is the same which is commonly
called *Inuigeo*, being now much enlarged and am-
plified ouer that it was at first. This monastery
also (all thinges being since, brought to a better
order) hath in it at this present, a notable compa-
ny of vertuous monkes, who come thither out
of England, and liue after the example of the
worthy olde fathers, vnder their rule and appoin-
ted Abbat, in great continencie and sincerite,
getting their liuing with the labour of their
owne handes.

**Of the death of king Oswin and king Egbert, and of
the Synode helde at Hereford, at which the Arch-
bishop Theodore was chiefe and president.**

THE V. CHAPTER.

Ann. 670. **T**He yere of the Incarnation of our Lord 670.
which was the second yere after that Theo-
dore came to England, Oswin king of Northum-
berland was taken with a greuous sickenesse,
whereof he died, the yere of his age, 58. Who at
that time bare such loue & affection to the Ap-
ostolike see of Rome, that it he might haue escaped
his

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lb. 4.

his sicknes, he purposed to go to Rome, and to
end his life there in those holy places, hauing for
that purpose intreated bishop Willfrid to be his
guide in his iourney, and promised him a greate
somme of mony to conduct him thither. But he
departed this life in that sickenesse the 15. daye
of Februarie, and lefte Egfrid his sonne inheri-
tour of the realme. In the third yere of whose
raigne, Theodore gathered a Councel of bishops,
with many other doctours and prelates of the
church, such as had diligently studyed & knewe
the canonicall statutes and ordinances of the fa-
thers. Who being assembled together, he began
with such minde and zeale as became a bishopp,
to teach diligently to obserue those things that
were conuenient for the vnitie and peace of the
church. The forme and tenour of which Synode
is this.

In the name of our Lorde God and Sauiour *The first
Christ Iesu*, who raigneth and gouerneith his
church for euer. It seemed good vnto vs to assem-
ble our selues together, according to the custome
prescribed in the ecclesiasticall Canons, to treat
of the necessarie affaires of the church, we the
bishops vndernamed, that is, I Theodore all-
though unworthy, appointed by the See Aposto-
like, Archebishopp of Canterbury, our felowe
priest and brother the most reverend bishop of
the Eastenglish, B. Bisi our felowe priest, and bro-
ther Wilfrid bishop of the Northumbrians, by his
deputed legates present. Also our felowe priestes
& brethren Purta bishop of Rochester, Leuherius
bishop of the west Saxons, & Winfrid bishop of
the Marshes or Midleenglish men, we al beinge
assembled together, and placed every one in order
X in the

The determinations of the holy fathers to be followed
 in the church of Hereford, the 24. of September, in the first Indiction, I beseech you, sayed I, most dereley beloued brethern, for the feare and loue of our Redeemer, let vs all in common, treat and debate such thinges as appertaine to the right faith, keping vprightly and straightly, the deccrees and determinations of our learned auncestours and holy fathers. These and such like thinges, for the preseruation of charitie and vnitie amonge vs and in the church, when I had sayed, and made an end of that exhortation and preface, I demanded of eche of them in order, whether they agreed to keepe those thinges, which are canonically decreed of the auncient fathers of old time. Where-
 to all our fellow priestes answere, and sayed, It pleaseth vs all very well, that those thinges which the canons of the holy fathers haue desyred and appointed, we all do keepe and obserue the same. And then straight way did I bringe forth vnto them the booke of canons, and out of the same booke I shewed before them, ten articles, which I had noted out of diuerse places, because I knew them to be most necessarie for vs, and I besought them, that the same might be receaued and kepte diligently of all men.

The first article was, that we all in common doe keepe the holy feast of Elster, on the Sonday after 24. daye of the moone in the moneth of Marche.

The seconde that no bishop should haue ought to do in an others diocese, but be contented with the chardge of the people committed vnto him.

The third, that no bishopp should moleste or any wise trouble such monasteries as were consecratis and giuen to God, nor violently take from them ought that was theirs.

The

The fouth, that monkes should not go from place to place, that is to say, from one monasterie to an other; vntesse by the leaue of their owne abbot, but should contine in the obedience which they promised at the time of their conuersion and entring into religion.

The fift, that none of the clergy forsaking his owne bishopp, should runne vp and downe where he list, nor when he came any where, should be received without letters of commendation from his diocesan. And if that he be once received, & wil not retourne being warned and called, both the receauer, & he that is received, shall incurre sentence of excommunication.

The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is giuen them, and that it be lawfull for none of them to execute any office of a priest, without the permission of the bishopp in whose diocese, they are knownen to be.

The seuenth, that whereas by the auncient deccrees, a synode and conuocatio ought to be assembled twise a yere, yet because diuerse inconueniences doo happen amonge vs, it hath seemed good vnto vs all, that it should be assembled once a yere the first day of August, at the place called Clofeshoo.

The eight, that no bishopp should ambitiously preferre him selfe before an other, but should all acknowledge the time and order of their consecration.

In the 9. article it was generally entreated, that the number of bishops should be increased, the nomber of Christian folke waxing daily greater, but hereof at this time we layed no farther.

The tenth for mariages, that no man commit aduoutrie, nor fornication, that no man forsake his owne wife, but only for fornication, as the holy ghospel teacheth. And if any man put away his wife being lawfully maried vnto him, if he will be a right Christian man, let him be ioyned to none other: but let him so continewstil sole, or els be reconciled againe to his owne wife.

And thus these articles being in common treated of, and agreed vpon, that no offence of contention should ryse from any of vs hereafter, or any other decrees should be published in steede of these, it seemed good, that eche of vs should confirme these thinges that were decreed, subscriving thereto with his owne hand. Which sentence and somme of our appointment, I gaue Titillus the notarie to write out. Geuen the moneth and Indiction aboue written. Who soeuer therfore go about any wayes to doo against this ordinance and sentence, prescribed according to the decrees of the canons, and confirmed also with our consent and subscription of our handes, let him knowe himselfe in so doinge, to be excluded from all charge and office of priesthood, and also from our fellowship and companie. The grace of God keepe vs safe, liuing in the vnitie of his holy church.

This synode was kept the yere from the incarnation of our Lord 673. in which yere Ecgberi king of kent died in Iulie, and his brother Lother succeeded him in the kingdome, which he enjoyed 11. yeres and 7. moneths. Bisi also, Bishop of the East english, who was present at the foresaid Synode, did succeede Bonifacius, of whom we made mention aboue. This Bisi was a man of much

much holynes and deuotion, and when Boniface was dead, after he had bene bishop 17. yeres, this man was made bishop in his place, being consecrated and appointed thereto by Theodore. This Bisi yet liuing, but greuously vexed with sicknesse, in such sort that he could not execute the the office of a bishop, two other for him, Aency and Badwine, were chosen and consecrated bish- ops: from which time vnto this day that prouince hath bene wont to haue two bishops.

How Winfrid was deposed, and Sexulf made bishop in his place, and Ercanwald made bishop of the East Saxons.

THE VI. CHAPTER.

Not long after these thinges were done, Theodore the archebishopp being offended with Winfrid bishop of the Marshes, for a cer- taine crime of disobedience, deposed him of his ^{Theodore} ^{Archabishop} ^{op of Can-} bishoprike, not many yeres after that he had re- ceaved the same, and appointed in his place Sexulph for bishop, who was the builder & Abbot ^{op of Li-} of the monasterie, that is called Medes-hansted in ^{chesfilds.} the countrie of the Giruians. Which Winfrid, &c. being deposed, retourned to his monasterie, which is named Artbearue, and there ended his ^{Effex.} life in holy conuersation. At that time also when Sebbe and Sigher (of whom we speake before) ^{Saint Erc} ^{walde the} ruled the east Saxons the archebishop appointed ouer the Earconwald to be their bishop in the city ^{4. bishopp} of London: the life & conuersatio of which man ^{of London.} both before he was bishop, & after, was reported & taken for most holy, as also euен yet the signes and tokens of heauenlie vertues & miracles, do well declare.

For vntill this day his hor-seliter, being kept and referued by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as haue agewes or are diseased any otherwise. And not only the sicke parties that are put vnder, or layed by the sayd horse-liter be so healed, but also the chippes and pieces that are cut off from it and brought to sicke folke, are wont to bring them speedie remedie.

This man before he was made bishop had builded two goodly monasteries, one for him selfe, and an other for his syster Edilburge, and had instructed and disposed them both very well with good rules and disciplines. That which was for himselfe in Surry by the riuier of Themis, at the place that is called Crotefée, that is to say, the ile of Crote, and that other for his syster, in the province of the East Saxons, at the place that is cal-
led Berching, where she should be a mother of Nonnes. And so in deede after she had taken vpon her the rule of the sayd monasterie, she behaued herselfe in all thinges as became one that had a byshop to her brother, both for her owne vertuous lyuing, and also in the good and godly guyding of them that were vnder her chardge: which thinge was also well proued by miracles from heauen.

Berking in
Essex.

How in the Monasterie of Berching it was shewed by a light from heauen, in what place the bodies of the nonnes should be buried.

THE VII. CHAPTER.

For in this monasterie many wonderful signes of vertues and miracles were shewed, which

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for the memorie and edificeing of aftercommers, are yet kept of many men, being written of them that knewe the same, some of which we will also put in our ecclesiasticall historic. When the tempest of the same plague so often mentioned, storming ouer all the Iland, came to this monasterie, and had entred vpon that part therof where the men did liue, and daily one or other was taken out of the worlde to our Lorde, this good mother being carefull of her companie, at such tyme as also the same visitation of God touched that part of the monasterie, in which the flocke of Gods hand-maides dwelt by them selues, from the mens company, began oft tymes in the conuict to aske the sisters in what place about the monasterie, they would haue their bodies to be layed, against such tyme as it should happen them to be taken out of this world, with the same hand of Gods visitations as other were.

When she could get no certaine answere of the sisters, although she often enquired the same of them, she receaued both her selfe, and all the rest with all, most certaine answere of Gods prouision from aboue. For after matyns was done, on a certaine night, as these hand-maides of Christ went forth of the chappell to the graues of the brethren that were gone out of this lyfe before them, and did sing their accustomed laudes and praises to our Lord, beholde sodainly a light sent downe from heauen lyke a great sheete came vpon them, and strake them with so great a traunce, that for very feare they stopped and ceased off their songe they sange. And the brightnes of that shining lyght, to which in comparsyon the sonne at mydday might seeme but darke, being

not long after lyfted vp from that place, went to the south part of the monasterie, that is to say, to the East end of the chappel, & there abyding awhil and couering thole places, withdrew it selfe vp to heauen, so plaine to all their sightes, that none of them al doubted, but that the very light which should lead and receaue vp into heauen the soules of Christes handmaydes, did also shew a place for their bodies to rest in, and abyde til the day of resurrection. The brightnes of this light was so great, that a certaine elderly man, one of the brethren who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entring in the morning hrough the chinkes of the doores and windowes, did seeme to passe all the brightnes of the day lighte.

How a little boy dying in the same monasterie, called a certaine virgin that should folowe him and how an other virgin at her departing, dyd see a part of the light to come.

THE VIII. CHAPTER.

Children
brought up
in None-
ties.

There was in the same monasterie a child about three yeres olde, or not aboue, named Esica, who bicause of his age being yet a very infant, was wont to be brought vp in this howse of virgins dedicated to God, and to be occupied in meditation among them. This childe beinge striken with the foresaid plague, when he came to the last panges of death, cryed out, and spake to one of thole holy virgins of Christ, naming her as if she were present by her owne name, Eadgit, Eadgit Eadgit, and therewithall ended this temporall

porall lyfe, and entred into lyfe eternall. But that virgin which he called at his death, straight way in place where she was, beinge taken with the same sickenesse, the very same day that she was so called, was taken out of this lyfe, and followed him, that had called her to the kingdome of heauen.

Moreouera certaine one of the same handmaydes of Coo, being taken with thesayd disease & now brought to the last point, began sodainly about midnight to crye to them that dyd keepe and watche her, desyring them to put out the candle that stode there burninge. And when she had oft tymes so called vnto them, and yet none of them would doo as she bad them: I knowe, quoth she (at the last) that ye thinke me thus to speake, as if I were not in my right minde. But doo ye well knowe that I speake not so. For I tel you very truly, that I see this howse fylled with so great a light, that that candell of yours semeth to me altogether dymme & without light. And when none of them dyd yet aunswere vnto these sayinges of hers, nor followe her bydding; well, quoth she againe, let that candell stand burninge as long as yee lyft, but yet knowe yee well, that the same is not my lighte, for my light shall come vnto me when the morning beginneth to drawe nere; And there withall she began to tell, that a certaine man of God appered vnto her, which dyed the same yere, and said to her, that when the morning drew nere, she should departe hence to the euerlasting lighte: the truth of which vision was so tryed and proued by the death of the mayden, about the appearing of the day light.

What

What signes were shewen from heauen, when the mother of that company departed.

THE IX. CHAPTER.

Now when the godly woman Edilburge, mother of these holy professed Nonnes, should also be taken out of this world, a wonderfull vision appeared to one of the sisters whose name was Thorithgid, which had now many yeres continued in the same monasterie, and alwayes was diligently occupied in seruing God with all humilitie and sinceritie, and helping the said mother to keepe good order and discipline by enstrusting or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle sayeth, be made perfect in infirmitie, she was sodainly taken with a very greeuouse sickenesse of body, and was therewith very sore tormented by the space of 9. yeres, through the mercifull prouision of our Redeemer, to this end that so euery spot of defiling sinne, which had through ignorance or negligence any thing long remained in her among her vertues, might all be perboyled out by the fire of long tribulation.

Sinne purged by pain in this life.

This woman on a certaine night when the day light began a litle to appeare, as she went out of her chamber that she abode in, sawe plainly as it were a corse, brighter then the sonne, woud vp in a shete & caried vpward from the dortery where the sisters were wont to reste. And as she diligently marked what it shold be that drew vp this vision of the glorious body which she behelde, she sawe as it were certain cordes brighter than gold, which drewe

it vp so high, till it was taken into the open heauens, and than she could see it no longer. Which vision when she thought vpon with her selfe, she doubted no whit, but some person of that company should shortly dye, whose soule should be lifted vp to heauen by the good workes it had done *Good workes*.

There was also in the same monasterie a certaine holy Nonne, both noble for the dignitie of this world, and more noble for the loue that she had of the world to come, which many yeres was so bereafte of all vse of her limmes, that she was not able so much as to moue one parte of her body. This Nonne when she knewe that the body of the reuerend Abbesse was brought and layed in the church vntill it should be buried, desyred that she might be caryed thither, and be layd by the same, bowing downe as folke doo at their prayers. Which thing being done, she spake to the Abbesse as she had bene aliue, and desyred her, to obtaine of the mercy of the pitifull Creator, that she might be loosed and rid, of so great and folge tormentes. And not long after her petition was heard & graunted, for 12. dayes after she was taken out of this life also, & receaued euerlasting reward in chaunge of those temporal afflictions.

Now when Thorithgid the foresaid handmayd of Christ had lyued three yeaire more after the death

*The like is
read of Cœ-
stantia at
the sumbe
o Hilarion
the monk
written by
S. Hierom
Tom. 8.*

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death of the Abbesse, she was so far pyned away
with the sickenesse that we speake of before, that
the skin and bones did scant cleaue together. And
at last the time of her departinge being now at
hande, she could not only styr none of al her lim-
mes, but was speachelesse and could not so much
as moue her tongue. In which case as she lay three
dayes and as many nightes, sodainly being reli-
ued with a ghostly vision, she opened her mouth
and eyes, and looking vp to heauen, began thus
to speake to the vision which she saw: and when
she had so said, she held her peace a little, as it
were abyding for an answere of him whom she
saw and spake to, and then as it were a little an-
gerly she sayed againe: I can not gladly suffer this.
And straight way holding her peace a little, she
spake the third tyme and sayd: If it may not by
any meanes be to day, I beseeche thee that the
time be not longe delayed: wherewith hold-
inge her peace a little as she had done before,
she ended and concluded her talke thus. And if
it be fully so appointed, and that this sentence
& order can not be changed, I beseeche thee that
there be no more but only this next night bet-
weene. After which wordes, being demaunded
of them that sate about her, to whom she spake,
forsooth, quoth she, to my most dere mother Edil-
burge. Whereby they vnderstoode she came to
bring her word, that the time of her passinge
hence, was neere at hande: for euen as she made
request, after one day and one night passed, she
was deliuered both of the bond of the flesh, and
of her sickenesse, and entred into the ioyes of e-
ternall blesse.

Ho^W

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*How a certayne blynd woman praying in the Chvrch-
yard of the same monasterie, receaued her sighte.*

THE X. C H A P T E R.

IN the place and office of Abbesse Edelburge,
succeeded a deuout hand-maid of God named
Hildilhid, who many yeares euen till her verie
great and extreme age, gouerned the same mona-
sterie exceeding diligently, both in keeping of
regular discipline and order, and also in prouiding
such thinges as apperteined to daily vies. This
woman, bicause of the straightnesse of the place
wherin the monasterie was built, thought good
to haue the bones of the holy monkes and hand-
maydes of Christ which were there buried, taken
vp and remoued all to the churche of the blessed
mother of God, and there to be buried and layd
in one place. In which place how often the brigh-
tenes of the heauenly light appeared, how often
and how great flagrant odour of a maruailous
sweete sauour, and what other miracles were
there shewed, who so will know and reade, he
shall synd the same abundantly, in that booke,
out of which we haue taken these thinges. Yet
my thinke I can in no case let passe a miracle of
one that was healed, which miracle (as the same
booke declareth) was wrought in the Churche-
yard of the sayd religious house.

There dwelled an Erle therby; whose wyfe
had a certayne darkenes sodainly come ouer her
eyes, the griefe whereof daily encreasing, she
was so farre troubled and molested therewith,
that she could not see any litle light at all.

This

Beholde how farre differet the
faith of our primitive church, is
from the false faith of Pro-
phets.

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This lady remaining a space in this blindnesse, it
came sodainly to her minde on a time, that if she
were brought to the monasterie of the holy vir-
gins, and there prayed at the relikes of the Saintes,
she might receaue her sight againe. And she made
no delay, till she had straight fulfilled that which
she had once conceaued in her minde. For being
lead by her maydes to the monasterie (hard by
adioyning) where she had full beleefe to be holpe
and healed, she was straight brought into the
churchyard. And as she prayed there for a space
vpon her knees, her petition was heard and ob-
tained forthwith. For rising vp from her prayer,
before she went out of the place, she receaued
the benefit of her sight which she sought for. And
where she was lead thither by the handes of her

Note the
indgement.
of S. Bede
wayting maydes, she went ioyfully home by her-
selfe without any guide: so that it might seeme
that she had lost the light of this world only for
this end, that she might shew by her healinge,
what and how great the light is that Christes
Saintes haue in heauen, and what grace of power
and vertue.

HOW Sebby king of the same prouince ended his life in
in monasticall conuersation.

THE XI. CHAPTER.

AT that time, as also the booke aforesaid
sheweth, there raigned ouer the East Saxons
a man very deuout & godly named Sebby, of whom
before we made mention. For he was very much
geuen to exercises of religion, and vertu, to much
and often prayer, and to charitable almesdeedes
esteeming,

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esteeming solitarie and monasticall life before all
the rychesse and honours of a kingdome. Which
kinde of lite he had vndertaken long time before
and giuen vp his kingdome, had not the selfwilled
minde of his wife refused to be separate from
him. And therfore some men thought (as it haile
bene often sayed) that a man of such a nature and
well disposed minde, was more meete to be made
a b shopp then a king. Now when this souldiour
of the ecclesiasticall kingdome, had passed ouer
30. yeares in his temporall reigne, at length he
died, but first he admonished his wife, that there
at least they should wholly geue themselves both
together to serue God, whereas they could no lon-
ger now enioy (or rather serue) the world toge-
ther.

Which thing when he had with much a doo
obtained of her, he came to the b shopp of Lon-
don named Waldher, who had succeeded Ercon-
wald, and at his hand and blessing receaued the
habit of religion, which he had long defyred.
To which b shopp he brought a great somme of
moneys to be bestowed and giuen to the poore, re-
seruing nothing at all for him selfe, but rather de-
siring to remaine poore in spirite for the kingdom
of heauen. And when he perceaued the day of his
death to be at hand, bicause the foresaid sicknesse
grew on still vpon him, for the princely high
courage that he had, he began to feare least at his
death through the bitter panges of the same, he
might hap either to yttter with his mouth, or with
some other part of his body doo any thing, that
were not meete and comely for his person. And
therefore he sent for the bishop of London, wher-
as also then contynued, and defyred him that
at his

at his departing and passing out of this world, there shoulde no mo present but the bishop him selfe, and two of his chappelins.

This when the bishopp had promised moste gladly to doo, not long after, the said man of God setting himselfe to sleepe, sawe a comfortable vision, which toke from him all care of the foresaid feare, and moreouer shewed him on what day he should ende this lyfe; for he sawe (as he after reported himselfe) three men come to him arrayed in bright shinning clothing, & one of the, while his felowes that came with him, stode by and asked how the sicke man did whō they came to visite, sate before his bed and sayed, that his soule shoulde departe from the bodie both without paine, and also with great light and brightnesse. And farther also declared vnto him, that he shoulde die the third day after, both which things (as he learned by the vision) were so fulfilled in deede: for the third day ensuing when the ninth houre was come, sodainly as if he had fallen in to a softe sleepe, he gaue vp the ghoste without seeing any grief at all.

And whereas for the buriall of his body, they had pepared a tombe of stone, when they began to lay his bodie in it, they found it to be longer then the tombe by the quantitie of an hand-breadth. They hewed therefore the stone as much as they might, and made it longer than it was about two fingers breadth, but yet it could not receaue the bodie not so neyther. Whervpon bicause of this distresse of burying him they were minded, eyther to seeke an other tombe, or els, if they might to gather in the body by bowing of the knees, that so it might be holden & receaued

of the

of the same to be. But a wonderful case happened, and not without the working of God from heauen, which kept them from doing any of those things. For sodainly, the bishop standing by, and the said kinges sonne a monke also (Sighard by name) which after him raigned with his brother Frede, and also a great company of other men, the very same tombe-stone was found to be of a fit length for the quantitie of the bodie. Yea and so much that at the head there might also a pillow be laide betwene: and at the feete there remained in the tombe beside the body, about the quantitie of fowre fingers. And thus was he buried and laied in the Church of the blessed doctor teacher of the gentiles S. Paule, by whose good lessons he being taught, had learned to labour and longe for the ioyes of heauen.

How after Eleutherius, Headdi was made bishop of the west Saxons after Putta Quichelmus was made bishop of Rochester, and after him Gebmund, and who were bishops in Northumberland at that time.

THE XII. CHAPTER.

The fourth bishop of the west saxons was Eleutherius, for the first was Birinus, the second Agilbert, the third Wini. After the departure of king Cenwalch in whose raigne the said Eleutherius was made bishop, certaine Lordes vsurped the kingdome, & diuided it betwene them, & so helde it about ten yeres. In their raigne died this bishop, and Headdi was put in his place, and consecrated bishop by Theodore in the Citie of London. In the time of whom being bishop, Ceadwalla did ouercome and put out the said vsurpers, and

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and toke the kingdome to himselfe. And when
he had kept the same for the space of two yeres,
at last pricked & stirred with the loue of the king-
dome of heauen, he lefte it, while the same bis-
hop yet gouerned the diocese, and went vnto
Rome, and there ended his life, as it shalbe de-
clared more at large hereafter.

An. 677.

In the yere of the Incarnation of our Lord 677. Edilred kinge of the Marshes or middleland en-
glishmen came into kent with a terrible and fierce
hoste, not only spoiling the countrie, and profa-
ning the Churches and monasteries, without any
respekte of pittie or feare of God, but also ransack-
ing with the same general ruine the Cittie of Rot-
chester, wherof Putta was bishop, howbeit at that
time he was not there. Who when he heard here-
of, that his Church was spoiled, and all thinges
taken away and rifled, he went vnto Sexwolfe
bishop of the Marshes, and receaued of him the
possession of a certaine Church, and a little piece
of ground, and there ended his life in peace and
rest, not taking any care at all for the restoring of
his bishopricke, for (as we haue aboue said) he
was a man more giuen to ecclesiasticall and spiri-
tuall, than to worldlie and temporall matters:
and so he liued quietlie and onlie serued God in
the same Church, going somtimes abrode, where
he was desired, to teache verses and hymnes of the
Church. In his place did Theodore consecrate
William bishop of Rotchester, who not long after
for scarcitie and lacke of thinges necessarie, depar-
ted from the bishopricke, and went his way then-
ce, in whose place Theodore ordeined Gebmund
bishop.

An. 678.

The yere of the Incarnation of our Lord 678.
which

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which was the 8.yere of the raigne of kinge Ecg-
fride, there appeared in the moneth of August a
blasing star, the which continewed three mo-
neths, rising in the morninges, and casting forth as
it were an high piller of a glistering flame. In
which yere also through a certaine dissencion that
rose betwene King Ecgfride, and the most Reue-
rend bishop Wilfride, the said Reuerend father
was put out of his bishoprike, and two other ap-
pointed bishops in his place ouer the prouince of
Northumberlante, the one named Bosa to gouer-
ne the Deires, and the other named Eata for the
Bernices, which Eata had his see at Yorke, and
Bosa at the Cathedrall Church of Hegulstald or
Lindisfarne; which two men were both taken
out of the cloyster of monkes and called to this
degree. And with them also was Eadhed made
bishop ouer the prouince of Lindesfar, which
king Ecgfride had very lately conquered of Wulf-
here, whom he ouercame in battaile and put to
flight. In which prouince this man was the first
bishop that they had of their owne, the next was
Ediluine, the third Eadgar, the fourth Emberth,
who is there at this present. For before Eadhed
came, they were in the dioceſe of bishop Saxwol-
fe, who was bishop both of the Marshes, and the
middle english, but now being put from the gou-
uernement of Lindisfarne, he remained only bishop
of the Marshes. These bishops Eadhed, Bosa and
Eata, were cōſecrated bishops at Yorke by Theo-
odore the Archebishop, who also the third yere of
Wilfrides departing thence, ioyned vnto the two
bishops mo, Trumbert at Hagulstald, Eata remain-
ing at Lindesfar, and Trumuin ouer the prouin-
ce of the Pictes, which at that time was ſubiect
to the

*The dioceſe of York
ke Carleſe
and Dyr-
Lindisfarne
ham. Holy
Iland.
Lincolne
shire.*

*The firſt
bishops of
Lincolne.*

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to the dominion of the Englishmen. But because
that Edilrede kinge of the Marshes recovered the
said countrie of Lindiffe againe, Eadhed came
away thence, and was by Theodore made bishop
of the diocese of Rhyppon.

*How bishop Wilfride, conuerted the prouince of the
South Saxons to Christ.*

THE XIII. CHAPTER.

*The Con-
version of
Suffex to
the faith.*

Suffex.

When Wilfride was put out of his bishoprike, he went and wandered in many places a longe time, and came to Roime, and from thence returned into England againe. And though because of the displeasure of the said kinge, he could not get againe into his owne diocese, yet he coulde not be kept from doing the office of preaching the ghospell, for he went his way to the prouince of the South Saxons, which from kent reacheth southwarde and westward, as far as the West Saxons, containing seauen thousand tenements, and was yet at that time living in the painimes lawe. Vnto them did he minister the worde of faith and baptisme of saluation. The king of the same countrie, whose name was Edilwach, was Christened not long before in the prouince of the Marshes, in the presence and at the exhortation of King Wulfhere, who also was his Godfather, at the fonte, &c in signe of that adoption gaue him two prouinces, that is to say, the Ile of Wight, & the prouince of Manures, in the West parte of England.

By the permission therefore and great rejoy-
sing

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sing of the King, this bishop Christened the chiefe Lordes and knyghtes of the countrie: and the rest of the people at the same time or sone after, were Christened by the priestes Eappa, Padda, Bruchelin, and Oidda. The Quene also named Ebba was Christened in her Ile, which was in the prouince of the Vicians: for she was the daughter of Eanfride who was Eanheres brother, who were both Christians, and all their people. But all the prouince of the South Saxons had neuer before that time heard of the name of God, nor of the faith. Yet there was in the countrie a certaine monke, a Scot borne named <sup>A Monas-
sterie in
Rasam be-
fore the
faith op-
ened in
Suffex.</sup> Di-
cul, which had a very little monasterie in a place called Bosanham, all compassed about with wodes and the sea, and therein some ffe or six brethern, seruing God in humble and poore life. But ly received none of the people there did gine themselues either to followe their life, or to heare their preaching. But when Bishop Wilfride came and preached the gospel vnto them, he not only deliuered them from the miserie and perill of eternall damnation, but also from an horrible morraine of temporall death. For in three yeares before his comming to that prouince, it had not rained one drop in all those quarters, whereby a very sore famine came vpon the common people, and destroyed them by hole heapes in most pitiful wise, in so much that it is reported, that diuerse and many times fortie or fiftie men in a company being famished for hunger, would go together to some rocke or sea banke, and there wringing their handes in most miserable sort, would cast themselues all downe, either to be killed with the fall, or drowned in the sea. But on that very day on which

The first which the people receaued the baptisme and
christening faith, there fell a goodlie and plentifull shoure of
in Sussex raine, wherewith the earth florished againe, and
miraculous brought a most ioyfull and fruitlefull yere, with
 goodly greene fieldes euery where.

Thus their old superstition being rejected, and idolatrie quite extinguished, the hartes and bodies of them all reioyfed in the liuing God: knowing that he which is the true God, had by his heavenly grace enriched them, both with inward and outward goodes. For this bishop also when he came into the countrey, and sawe there so great a plague of famine, taught them to get their sustaunce by fishing: for the sea and riuers there about them, had great abundance of fish, but the people had no skill at all to fish for any thing els but only ellees. And therefore they of the bishops company got together somewhere a sort of elleennettes, and cast them into the sea, and straight way by the helpe and grace of God, they tooke three hundred fishes of diuerse kindes, which they diuided into three partes, and gaue one hundred to poore folke, and another to them of whom they had the nettes, and the third they kept for themselues. By which benefit, the bishop wonne the hartes of them all greatly to loue him, and they began the more willingly to hope for heavenly things at his preaching, by whose helpe and succour they receaued the giftes and goodes of this worlde.

At this time did Edilwach gaue vnto the most Reuerend bishop Wilfrid, the land of eightie seauen tenementes, where he might place his company that were exiles with him, the name of the place was Seoleseu, which place is compassed of the

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 the sea round about sauing on the west, where it hath an entrance into it as brode as a man may caste a stone with a flinge. Which kinde of place is in Latin called Pæninsula, & in Greke χεππονιον. *Sel. see the* When Bishop Wilfride had receaued this place, *first mona-* *sterie in* he founded a monasterie there which he did bin- *Sussex now* de to monastical life and rule, and did put therein *brought to* monkes: namely some of them that he had *he faith,* brought with him. Which monasterie his succef- *sors are knownen to holde and keepe vnto this* day, for vntill the death of King Ecgbert, which was fise yeares space, he continewed still in those quarters in great honour and reuerence among all men for his good deseruing, for he did the office of a bishop both in word and dede. And because the king with the possession of the forsaide place, had giuen him also all the goodes and demaines of the same, together with the groundes and men, he instructed them all in the Christian faith and baptised them all, among which there were three hundred bondmen and bondwemen, whom he did all not only deliuer by Christning them from the bondage of the deuill, but also by giving them their freedom, did loose them from the yoke of the bondage of man.

How by the prayer and intercession of Saint Osvald,
the pestilent mortalitie was taken away.

THE XIV. CHAPTER.

IN this monasterie at the selfe same time, there *Miracles* were shewed certaine giftes of heauenly grace *in the mo-* *sterie of* by the holy Ghost, as in which place the ty- *Sel. see in* rannie of the deuill being lately expelled, *Sussex.*

Christ had newly begonne to raigne. One of which thinges we thought good to put in writing to be remembred hereafter, the which in deede the most reuerend father Acca was wont ofte times to tell vnto me, and affirmed that he had it shewed him of the bretherne of the same monasterie, a man most worthy to be credited. About the same very time that this prouince receaued the name of Christ, a sore plague and mortalitie raigned in many prouinces of England, which plague by the pleasure of Gods dispnsation and ordinaunce, when it touched also the foresaied monasterie, which at that time the most Reuerend and vertuous priest of Christ Eappa did rule and gouerne, and that many both of them that came thither with the bishop, and also of such as had bene lately called to the faith in the same prouince of the South Saxons, were taken daily out of this life, it semed good to the bretherne, to appoint themselves to fast three daies, and humbly to besech the mercy of God, that he would vntsafe to shew grace and mercy towarde them, and to deliuer them from this perilous plague and present death, or at least when they were taken out of this world, to sauе their soules from eternall damnation.

There was at that time in the same monasterie, a certayne little boye, that was lately come to the faith, a Saxon borne, which was taken with the same sickenesse, and had kept is bed no lymale time. And when the second day of the said fasting and praying was now come, it happened that about seauen a clocke in the morning, as the boy was left all alone in the place where he lay sicke, sodainly by the appointement of God there vowitzated

Fasting
against
the plague

safed to appere vnto him, the two most blessed and chiefe Apostles S. Peter, and S. Paul, for the boy was of a very innocent and meeke mind and nature, and with sincere deuotion kept the sacrament of faith which he had receaued. In this vision the Apostles first saluted him with most gerte wordes, saying: Sonne feare not death, for which thou art so pensiue, for we will this day bring thee to the kingdome of heauen, but first thou must tary till the Masses be said, and after thou hast receaued thy vioage prouision, the body and bloud of our Lord, being so released bothe of sickenes and death, thou shalt be lifted vp to the euerlasting ioyes in heauen. Therefore doo thou call for priest Eappa vnto thee, and tell him, that our Lord hath heard your prayers and deuotion, and hath mercifully looked vpon your fastinge, neither shall there any one more die of this plague, either in this monasterie, or in any of the posses-
sions that adioyne to the same. But as many as be-
longe vnto you any where and lie sicke, shall rise againe from their sickenes and be restored to their former health, saue only thou, which this day shalt be deliuered from death, and be brought to the vision of our Lord Christ, whom thou hast faithfully serued.

Which thing it hath pleased the mercy of God to doo for you through the intercessiō of the godly ^{Intercessiō} ^{son of} ^{Saints,} and deere seruant of God King Oswald, who sometime gouerned the countrie of Northum-
berland most nobly, both with the authoritie of this temporall kingdome, and also in holiness and deuotion of Christian pietie which leadeth to the euerlasting kingdome, for on this day the same king being bodey slaine in battaille

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battaile of the infidels & miscreants was straight
taken vp to heauen to the eternall ioyes of the
chosen and electe companies , let them seeke in
their booke that haue the notes of the departing
of the dead , and they shall find that he was taken
out of the world on this selfe same day , as we
haue said. And therfore let them say Masses , and
both geue thankes that their prayer is heard, and
also for the memory of the said king Oswald which
sometime gouerned their nation, and did humbly
beseech and pray our Lord for them , as being
straungers and exiles of his people. And when all
the bretherne are come together to the Church,
let them all be confessed , and so finish their faste,
and refresh their bodies with sustenaunce.

Masses in
the memory
of Saints.

All which wordes when the boy had declared
to the priest being called vnto him , the priest en-
quired of him, what maner of aray and likenes the
me had, which appeared vnto him. He answered,
they were very notable and goodlie in their aray
and countenaunces , and exceeding ioyfull and
beautifull , such as he neuer had sene before , nor
beleued that any men could be of so great comli-
nesse & beautie. The one was shauen like a priest,
the other had a long beard. And they said , that
the one of them was called Peter , and the other
Paul , and that they were the ministers and ser-
uants of our Lord and Sauiour Iesu Christ , of
whom they were sent from heauen for the de-
fense of our monasterie. Wherfore the priest be-
lieued the wordes of the boy , and went out by
and by and sought in his booke of Cronicles ,
and found that King Oswald was slaine on that
verie day.

Then called he the brethern together , and
com-

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commaunded dinner to be prouided, and masses to
be said, and that they shoulde all communicat after
the accustomed maner. And also willed a parte of
the same sacrifice of our Lordes oblation to be
brought to the sicke boye: which thinge so done,
not long after the boye died the very same day , and
proued by his death , that the wordes were true
which he had heard of Christes Apostles. And this
moreouer gaue witness to his wordes , that at
that time no creature of the same monasterie was
taken out of the world , except himselfe only.
By which vision many that heare of the same ,
were maruailously stirred and enflamed , both
to pray and call for Gods mercy in aduersitie, and
also to vse the holesome helpe and medicines of
fastinge. And from that time not in that mona-
sterie only, but also in very many other places, the
birth day of the* said Kinge and champion of
Christ, began yearly to be kept holy with masses
and devout seruice most reuerentlie.

How King Ceadwall slew Edilwach King of the Ge-
nisses , and wasted that prouince with cruell death
and ruine.

THE XV. CHAPTER.

IN this meane time , Ceadwall a valiant yong *That is,*
man of the royll blood of the Genisses , being of Ham-
bannished from his countrie , came with an hoste *pshiere.*
of men , and slew King Edilwach (of Sussex)
and wasted that prouince , cruelly murdering and
spoiling euery where. But he was sone after driue
out by two Capitaines of the Kinges , Berthun ,
and

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and Authun, who from that time did holde and
kepe the dominion of the prouince. The chief of
which two, was afterward slaine of the same Ceadwall, being then kinge in the west countrie, and
the prouince subdued and brought into more gre-
uous subiection then it was before. Againe he
that raigned after Ceadwall, oppressed it with
like miserie and bondage a great many yeres; where-
by it came to passe that the people (of Sussex) in all that time, could haue no bishop of
their owne, but were faine, (their first bishop
Wilfride being called home againe) to be vnder
the diocese of the bishop of the Genisses, which
belongeth to the West Saxons, as many as were
in the territory of Selsee.

*How the Ile of Wight receaued Christian inhabitants,
in which Ile, two childeerne of the kinges blood,
as soone as they were Christened, were slaine.*

THE XVI. CHAPTER.

After that Ceadwall had thus obtained the
kingdome of the Genisses or West Saxons, he tooke the Ile of Wight also, which was so far
forth giuen to the worshipping of Idols, that he
intended vtterly to bannish and driue out thence
all the old natvie inhabitants, and to put people
of his owne countrie in their place. For though
he were not yet at that time christened and rege-
nerated in Christ himselfe, at it is said, yet he
bound himselfe with a vowe, that if he tooke the
Iland, he would giue vnto God the fourth part
therof, and of all the pray. Which thing he so per-
foumed, that bishop Wilfride happening to be
there at that very time (a man of his owne coun-
trie)

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trie) he gaue and offred the same vnto him to the
use and seruice of our Lorde. The sayd Iland con-
teyned, as the English do rate a thousand & two
hundred tenements, whereof was giuen to the
bishop the possession of the land of three hundred
tenementes. Which portion the bishop gaue and
committed to one of his clerkes named Bernwi-
ni, his sisters sonne, & appointed thereto a priest
named Hildila, to minister the worde and baptisme
of life to all that would be saued.

And here I thinke it not to be passed ouer in si-
lence, that for the first frutes of them that were
saued through beleefe in the same Ile, two chil-
dren of the blood royall being bretherne to Ar-
uald King of the Iland, were crouned with a spe-
ciall grace of God. For when the enemies came <sup>The Vites
inhabited
Hamp. hea-
re, as the
Saxons
Sussex,</sup>
into the Iland, they fled and scaped to the next
prouince of the Vites, and there they got to a pla-
ce called Stonestat, hoping to hide themselues
from the face and sight of the King that had con-
quered their countrie, but they were betrayed and
found out, and commaunded to be put to death.
Which thing when a certaine Abbot and priest
named Cimberth had heard of, whose monasterie
was not far from thence, at a place called Red-
ford, he came to the king who was then in the
same partes, lying secretly to be cured of his
woundes, that he had taken fighting in the Ile of
Wighte, and desired of him, that if he would nee-
des haue the childeerne, to be put to death, yet
that they might first receaue the Sacraments of
the Christian faith. The kinge graunted his re-
quest, and then he tooke them and Catechised
them in the true faith of Christ, and washing them
with the holesome fonte of baptisme, made them
suge

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sure & in perfit hope to enter into the euerlasting
kingdome. Anon after came the hangeman to put
them to death, which death of this world they
joyfull receiued, by which they douted not but
they should passe to the eternall life of the
soule.

*Suffex and
Hamps-
phere.*

When after this order all the prouince of great
Britanie had receaued the faith of Christ, the Ile
of Wight receaued the same also, wherin notwithstanding,
because of the miserie and state of foraine
subiection, no man tooke the degree of the
ministerie and place of a bishop, before Daniel, who
now is bishop of the west Saxons and of the Ge-
nisses. The situation of this Ile is ouer against the
middles of the South Saxons and Genisses, the sea
comming betwene, of the breadth of three miles,
which sea is called Solent: in which, two armes
of the Ocean sea, that breake out from the maine
north sea about Britanie, do dailie mete and vio-
lentlie runne together beyond the mouth of the
riuer Humea, which runneth along by the coun-
trie of the Vites, that belong to the prouince of
the Genisses, and so entreth into the foresaid sea.
And after this meeting and striuing together of
the two seas, they goe backe and flow againe into
the Ocean from whence they came.

*Of the Synode made at Hetdfielde, Theodore the Arch-
bishop being there president.*

THE XVII. CHAPTER.

*The second
Synode of
the Church
of Englad.* **A**T this time Theodore hauing wordes that the
faith of the Church at Constantinople was
sore troubled through the heresie of Eutiches,
and

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and wishing that the Churches of the english na-
tion ouer which he gouerned, might continue
free & cleere from such a spot, gathered an assem-
blie of Reuerend priestes and many doctours, and
enquired diligentlie of eche of them, what faith
they were of: where he found one consent and
agrement of them all in the Catholique faith.
Which consent he procured to set forth and com-
meded with letters sent from the whole Synode,
for the instruction and remembrance of aftercom-
mers, the beginning of which letters was this.

In the name of our Lord and Sauiour Iesus
Christ, and in the raignes of our most good and
vertuouse Lordes, Ecgfride king of the Humberis,
the tenth yere of his raigne, the eight yere of the
Indiction, and the twentie seauen day of Septem-
ber, and Edilrede king of the Marshes in the yeare
of his raigne, and Aldulphe king of the Estenglish,
in the twentie seauen yere of his raigne, and Lo-
thar king of kent, in the seuenth yeare of his rai-
gne, being there present and chief Theodore by
the grace of God, Archebishop of the Ile of Bri-
tanie, and of the Citie of Caunterbury, and with
him sitting in assemblie, the other bishops of the
same land, most Reuerend men and prelates, ha-
uing the holy gospelles set before them, at a pla-
ce called in the Saxon tong, Hetdfielde. After com-
moning & conference together had therupon,
we haue expounded and set foorth the right and
true Catholique faith, in such sort as our Lorde
Iesus being incarnate in this worlde, delivered it
to his disciples, which presentlie sawe and heard
his wordes & doctrine, & as the crede of the holy
fathers hath left by traditiō, & generally as al ho-
lie men, al general Coucells, & all the whole com-
pany

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pany of authenticall doctours of the Catholique
Church, haue taught and deliuered. Whom we
following in good, dewe, godly, and right bele-
uing maner, according to their doctrine inspired
into them from God, do professe and beleue, and
stedfastly do confess with the holy fathers, the
Father, and the Sonne, and the holy Ghost most
verily, and in true and formall proprietie, the Tri-
nitie in the vnitie of one substance, and the vnitie
in Trinitie, that is to say, one God in three per-
sons, of one substance, and of equall glorie and
honour. And after many like thinges pertaining
to the confession of the right faith, the holy Sy-
node did also adde to their letters, these thinges
following:

We haue receaued the ffe holy and generall
Synodes of the blessed and derely beloued fathers
of God, that is to say, of three hundred and eigh-
teene which were assembled at Nice, against the
most wicked & blasphemous Arrius, & his op-
nions. And of 150. at Constantinople against the
madenesse and fond secte of Macedonius and Eu-
doxius, and their opinions. And at Ephesus the
first time, of two hundred against the most wic-
ked Nestorius, and his opinions. And at Chalce-
don, of two hundred thirty against Eutiches and
Nestorius and their opinions. And at Constanti-
nople the second time, where was assembled the
fifte Councell in the time of the Emperour Iusti-
nian the yonger, against Theodore and Theodo-
rete and Ibe, & their epistles and their opinions.
And a little after against Cyrill. Also we receauue
and admit the Sinode made at the citie of Rome
in the time of the most holy and blessed Pope
Martin, the 8. yere of the Indiction, and the 9.
yere

*The 5. first gene-
rall Councells recea-
ued by a common
consent of the church
of England about 800
years past*

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yere of the most godly and good Emperour Co-
stantine. And we worship and glorifie our Lord
Iesus-Christ, in such sortas these men haue done,
adding or diminishing nothing: and we accuse
with hart and mouth, those whom these fathers
haue accursed, and whom they haue receaued,
we receauie, glorifieng God the father without
beginning, and his only begotten sonne, begotte
of the father before all ages and times, and the
holy ghost proceeding of the father and the sonne
in vnspeakable wise, according as these aboue
mentioned, holy Apostles, and Prophets and do-
haue preached and taught. And all we, that with
Theodore the Archebishop haue set forth and de-
clared the catholique faith, do hereunto subscribe
with our owne handes.

*How Iohn the Chantour of the sea Apostolike came in-
to Englande to teache his conninge.*

THE XVIII. CHAPTER.

AT this Synode there was present, and who
also confirmed the decesses of the catholique
faith, a most reuerend man named Iohn, the chief
Chantour of S. Peters church, and abbor of the
monasterie of S. Maryns, who was come of
late from Rome by the commandement of Pope
Agatho, hauing for his guyde the most reuerend
Abbot Bishop turnamed Benedict, of whom we
spake before. For when the sayed Benedict had
built a monasterie in England, in the honour of ^{In this missa}
^{nasterie S.}
^{Bede was}
the most blessed chief of the apostles S. Peter, by
the mouth of the riuere Were, he came to Rome
^{brought up}
as he had ofte bene wout to do before with his
fellow

A a

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~~354~~ felowe and helper in the same worke Ceolfride (who after him was abot of the same monastery) and was receaued most honourably of pope Agatho of worthy memorie, of whom he defyred and obtained for the warrant and assurance of the libertie of the monasterie that he had erected, a letter of priuilege confirmed by the authoritie Apostolike, in such forme as he knew the will and graunt of king Ecgfride to be, by whose leaue, & liberall gifte of possession and lande, he had made the said monasterie.

He obtained also to haue with him, the foresayd Abbot Ihon into England, to the entente he might teache in his monasterie the yearly course and order of singing, as it was taught in S. Peters at Rome. And so the said Abbot Ihon did as soone as he had commaundement by the Pope, both with his owne voice and presence, teaching the chantours and singing men of the sayed monasterie, the order and forme of singing and readinge, and also putting in writing those things that appertained to the celebration of highe feastes and holy dayes, for the whole compasse of the yere. Which things of his writing haue bene hitherto kept in the same monasterie, and are now euery where copied out by diuerse. The same Ihon did not only teache the brethren of that monasterie, but such as were skillfull in songe came together to heare him almost from all the monasteries of the same prouince. And many also did earnestly desire & entreat him in such places wher he taught to come to them himselfe. Beside this office and skill to teache synging and reading, he had also an other charge in commandement from the Pope Apostolike, which was, that he should diligently

*Order of
singing &
church ser-
vice from
Rome.*

*The heresy
of the Mon-
asterie.*

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gentlie learne of what faith the church of England was, and bring worde thereof at his retourne to Rome: for not longe before, there had ben kept at Rome a Synod by the holy Pope Martin, with the consent of a hundred & five bishops, against them principally, that preached one only working and will in Christ. Which Synode he brought with him, and gaue to be written and copied out in the foreaid monasterie of the moste vertuous Abbot Benedict, against such men as had at that time very sorely troubled the faith of the church of Constantinople, but by the goodnes *The Pope* and gyft of our Lorde, they were soone found out *is informed
of the state
of the church* and conuictid at the same time. Wherefore Aga- *Lege Cip.*
tho the Pope minding as in other prouinces, to *lib. 1. epis.*
also in England to be enformed what the Church *3 & Aug.*
was, and how cleere it was from the pestilent *epi. 92.*
contagions of heretikes, committed this charge *93.*
and busines to the most Reuerend Abbot Ihon, be-
ing now appointed to go to England. And ther-
fore when the synode, which we spake of before,
was called together in England for this purpose,
the catholike faith was in them all found cleere,
found, and vncorrupted. And a copie of the same
was geuen him to cary to Rome. But in his retur-
ning homewarde, not long after he passed the sea
he fell sicke by the way & died. His body for the
loue of S. Martin, whose monasterie he gouerned,
was by his frendes brought vnto Tours, and there
buried honorably. For as he went toward En-
glad he was gely receued & lodged in the church
and desired earnestly of the brethren there when
he returned to Rome, he wold come that way, &
lodge with the. Finaly he toke with him fro the
certain to helpe & succour him both in his journey

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and also in his busines that he was charged with all : who although he thus died by the way, yet neuerthelesse the copie of the Catholique faith of England was brought to Rome, and receaued most gladly and ioyfully of the apostolike Pope, and of all that heard or read the same.

How queene Edildrid contyned a perpetuall virgin, whose body could not be corrupted, nor rot in her tombe.

THE XIX. CHAPTER.

King Ecgfride tooke to wife a woman named Edildrid the daughter of Anna king of the East english, of whom we haue ofte made mention, a man maruailous godly, and in all pointes notable for vertu both in thought and deede. This woman had bene wedded to an other man before him, that is to say, to the prince of the South Giruians named Tombert, but he died a litle after he had maried her, and then she was geuen to wife to the kinge aforesaide, with whom she liued twelue yeres, and yet remained continually a pure and glorious virgin, euen as bishop Wilfrid a man of blessed memorie did shew me, enquiring of purpose of the matter, because many did double thereof, and sayed vnto me, that he coulde of all men be a verie sure witness of her virginity, for so much as king Ecgfrid promisched to geue him landes and much money, if he could perswade the quene to vse his companie, though yet he knewe well that she loued no man in the world more then him. And it is not to be mistrusted, but that the same thinge may be done in our time also which hath ben sometime don in times pastas true histories do beare witness, whe-

*why the
miracles
were repor-
ted ought
not to be
mistrusted*
Luc. 8.2.

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whereas one & the same lorde geueth the grace, who promiseth to abyde with vs vnto the end of the world. For this also was a signe and token of the diuine miracle, in that the flesh of the same virgin being buryed, could not be corrupted & putrefied, and doth well shew, that she liued alway vncorrupted and vntouched of any man.

Againe it is well knownen, she besought the king very much and a long time, that she might forlake the cares of the world, and haue leaue to go into a monasterie, and there only to serue Christ the true king. Which when she had at last obtained, she entred into the monasterie of Abbesse Ebbe, who bare a good affection to king Ecgfride. The monasterie standeth in a towne called Coludi, and the aforesaid byshop Wilfride, gaue her the veale and habit of a nonne. *Nonnes* Within a yere after, she was her selfe made an *consecrata* Abbesse in the ile of Ely, in which place there *of bishops* was built a monasterie of virgins dedicated to God, amonge whom she began to be a verie good mother & virgin, both in examples and also in good lessons of heauenly lyfe. Of her it is sayd, that after the time that she went to the monasterie, she would neuer weare any linnen, but only wollen clothes, and seldom wash herselfe in warme bathes, saue against solemn high feastes, as Easter, Whitsontyde, or Twelte tyde, and than would she be the last of all, and with her owne handes and helpe of her handemaydes, would first wash the rest of Christes virgins which were there. Very seldom also except on high feastes, or for great necessitie, dyd she eate more continually then once a day, vntesse some greater feblenesse did hinder her. From the

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of the first comming to prayer together vntil the rysing of the day , she abode in the Church , still continewinge at her prayers. And there are that say , that by the spirite of prophecie she did foretel , both the pestilence whereof she should dye herielfe , and also did openly in all their presence declare the nomber of them that should be taken from this world out of her monasterie. She was taken away to our Lord in the mides of her company , leuen yeres after she was made Abbesse. And as she her selfe had willed , she was buryed in a tombe of wood in no other place than in the mides of them , in such order and sort as she departed.

After whome succeeded her sister Sexburg in the office of Abbesse , which woman Earcombert king of Kent had to wyfe : and when Edildride had lyen buried 16. yeres , it seemed good to her sayid sister , now Abbesse , to haue her bones taken vp , and to be put in a newe tombe , and to be remoued into the church. Wherupon she willed certaine of the bretheren to seeke a stone , whereof they myghte make a tombe for this purpose , and they taking ship (for the countrie of Eely is round about compassed with waters and

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and fennes , nor hath any great stones for such purposes , came to a certaine little citie lette desolate & vnhabited , which was not far from thence and in the english tonge is called Grandchester , & straight way they found by the walles of the city a tombe of white marble ready made very fayre , and couered very trymme and fyt with a couer of the same stone : wherby vnderstanding that our Lord had prospered their iourney , they gaue him thankes therfore , & brought it to the monasterie.

Now

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Now when the graue was opened , and the body of the holy virgin and spoule of Christ taken out into the light , it was found so cleane frō corruption , as if she had dyed or bene put in the ground the very same day , even as both the aforesaid byshopp Wilfride , and many other that knewe it , did beare wytnesse. But Cinfride a certayne phisition , which was present by her , both when she dyed , and when she was taken out of the tombe , was wonte of more certaine knowledge to tell , that when she lay sicke , she hadd a very great swelling vnder her arme pit , & they bad me quoch he , to launce that swelling , that the yl humour which was within might illu out. Which when I had done , for the space of two dayes after , she seemed to be somewhat better at ease , so that some thought that she might be cured of her griefe : but the third day , her former paynes tooke her againe , and straight way was she taken out of the world , and chaunged al paine and death , with health and life euerlasting.

And when after so many yeres her bones should be taken out of the graue , they spred a tent ouer the same , and all the company of the bretheren on the one side , and sisters on the other , stoode round about singing and the Abbesse with a fewe other went in , to take vp and bring forth the bones , but sodainly we head her within cry out with a lowde voice , Glorie be the name of God: and anon after , they called me in , opening the entrance of the tente , where I saw the body of the holy virgin of God being taken out of the tombe , and lyeng on the bed like one that were a sleepe. Then did they also open the coueringe of her face , and shewed me the wound of the cut , that

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I hadd made , healed and cured , so that in meruailous wyse , in the place of the open and gaping wound wherwith she was buryed, there appeared than but a little small signes of the scar. Byside this, all the linnen clothes , wherein the body was winded, appeared hole and so new, what burdens are borne now a dayes of leſſe then that they seemed to be put about those chast lim-nes but that very daye.

at all fole for them? It is reported, that when she was grieved with kings chil-dren , and necke, she tooke great ioy in this kind of yet no grief disease, and was wont to say; I knowe most cer-tainly, that I worthely doo beare this burden of payne in my necke , in which I remember, that when I was a gyrtle , I did beare the superfluous and vaine bournes of tablettes and brouches , and I beleue that the Soueraine pitie of God, doth therefore send me this griefe and paine in my necke , that he may so absolute and quit me from that gilce of vanitie and lightenesse, wheras now in steede of gold and pretious stones , the red fire heate and burning swelling , breaketh out of my necke.

The napkins and partes taken from S. Paules body healed her expellid diuels. Act cap. 19. It happened also that by the touching of the same clothes wherein the corse lay, both spirits were driven out of certaine possessed bodies, and also other diseases sometimes healed. And it is said , that the tombe in which she was first layd and buried , did heale certaine that were pained in their eyes, which as soone as they set their head to the same tombe and prayed , straightway had the griefe of their sore or dymme eyes taken away. The body of the virgin was taken and washed , and layd in new clothes , and so caried into the church , and put in the other tombe that was

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was brought , where it is yet kepte vnto this day , and is had in great reuerence. The sayd tom-be, founde ready made , was (not without a mi-racle) so apte and fyt for the virgins bodie , as if it had bene of purpose made and cut out for hers the place also of the head was made by it selfe se-uerally , and seemed to haue bene fashioned as iuste as could be for the bygnesse of her head. This in Cam-bridge shre countrie of Ely is in the prouince of the East en-glish, and contayneth about two hundred hou-sholdes , and is compassed on eche syde , as we haue sayd, like an Iland, round about with syther fennes or waters. And therefore of the Eeles which are plentifullly taken in those waters , it hath its name. In this Ile this sayd handmayde of Christ desired to haue a monasterie, bicaule, as we sayd before , she came of the nation and bloud of the East english.

An hymne of the sayd virgin.

THE XX. CHAPTER.

THe occasion seemeth conuenient to put in this historie an hymne of virginitie , which many yeares past we made in meeter, in the laude and prayse of the sayd Queene and virgin, which is in deede therfore verely a Queene , for that she is the spouse of Christ. And herein we shall tol-low the custome of the holy scripture , in the his-torie whereof many songes and psalmes are in-terposed, which were (as is well knownen) made in meter and verse.

A song

A song or sonnet in praise of virginitie and in
the honour of Saint Edildred.

O God, o gloriouse Trinitie,
In whome all rule doth alway stand,
O gloriouse God, all one in three,
Ayde thou the thinges we take in hand.

Of wars let Virgils verse endite,
Sing we the pleasant frutes of peace,
Aneas fightes let Virgill write,
Christs giftes to sing let vs not cease.

My verse is chast, it is not made,
To tell of sinfull Helens stelsh,
My verse is chast, such wanton trade,
Write they that live in wanton welth.

Of heauenly giftes to speake I long,
Not of the assault of ruinous Troy,
Of heauenly giftes shalbe my song,
Which the earth doth now enjoy.

Behold bighe God comes from aboue,
The virgins pare to wome to possesse,
Behold high God comes for mens loue,
Them to redeme from death endlesse.

A mayden mother brings forth a child,
Who is the father of all that is,
Borne is a son of a mayden myld,
Marie the gate of God and blys.

The blessed flocke in her delight,
Mayd and mother of the Deitie,
The blessed flocke most pure and bright,
In pure and chast virginitie.

Her wortchiness hath made more spring,
Of this chast virgin stooke and bode,
Her wortchiness doth dayly bring

Mo virgin flowers to bud and blowe.

The fyry flames the virgin pure.

Saint Agathe neuer shranke to byde,

The fyre flames did eke endure,

Eulalia as gold in fornace tried.

The vgly beastes with gaping iawes,

Chast Tecla conquered gloriously,

The vgly beastes with ramping pawes,

Chast Euseme lead victoriously,

The bloddy sword with laughing looke,

Agnes more strong than steele nere draf,

The bloody swerd S. Cicilie tooke,

Great ioy therin no harme she hadd.

The world byde hath flowed in such,

Triumphing actes of seber harts,

The world wide hath flowed in much,

Loue of like chaste and sober partes.

And eke our dayes yith one are blest,

A noble virgin verilie,

Our Edildride doth shine addrest,

With like bright perfit purtie.

Of royll spirite and stocke she came,

Her father a famous worthy wighte,

Her royll spirite and noble name,

Was much more noble in God his sighte.

She also had the soueraintie,

Of Queene and raigne terrestriall,

But had an higher maiestie,

Of raigne and blyffe celestiall.

O virgin bright what seekest thee man,

Which hast already thy spouse aboue?

What other husband seekest thee than,

Christ is thine only spouse and loue,

I thinke that thou herein myghtest doo,

As did the mother of the beauenly kinge.

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That thou both wyse and virgin too,
Might belyke her in that like thinge.

For when this spouse of God had past,
Twelue yeres in secular life and raigne,
This spouse of God herselfe did hast
In life monasticall to remaine.

Wher she to heauen wholly bent,
Florisht in vertues many and bye,
From thence her soule to heauen wene
To which she did her wholly apply.

This virgins body pure in ground
Had lyen the space of fitene yere.
Yet was the same as sweete and sound,
As wen it first was layed on bere.

O Christ this was thy worke most true,
The very clothes about the corse,
O Christ, were faire and hole and newe,
Long time on them had lost its force.

The dropsyke that foule disease,
These holy shrouds did heale and cure,
And diuerse had by them their ease,
Off sundrie griefs they did endure.

The furious fend that erst begild,
Our mother Eue maliciously
This fend so fell a virgin myld,
Did put to flight victoriously.

To bride of God see and behold,
What honour in earth to thee done is,
O spouse of Christ a thousand folde
Is done thee more in heauens blys.

The ioyfull gifte thou doest posseſſe,
A bridefull brights for thy bridegrome,
The ioyfull gifte that neuer ceaſe
To Christ himſelfe to thee is come.
And thou to him melodyſly.

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Doost sing vwith sweete and tuninge voice,
To him vwith himnes and harmony,
Nevr and sweete spouse thou doest reioyce.

The lambes high thronē and company
Followy thou shalt for euer and euer,
His loue and bonde is such to thee,
No man there fro shall thee dſſeuer.

Now bisbopp Theodore made peace betwene the kynges Ecgfrid and Edilfride.

THE XXI CHAPTER.

The ninth yere of the raigne of Ecgſyde, a battaile was fought betweene him, and Edilfride king of the Marshes, by the riuier of Trent, in which was slaine Elbuine king Ecgfrides brother, a yong man of about eightene yeres of age, and very well beloued of both the countries. For a sister of his named Oſthride, was wife vnto king Edilred. And whereas herepon there seemed to ryse an occasion and matter of sharper warre and longer enmitie betwene the two kings, and the fierce peoples, Gods derebeloued bishop Theodore, trusting in the helpe of our Lord, did by his holesome exhortation, vtterlie quenche the enkedled fyre of ſo great a perill, in ſuch forte that the kynges and people beinge pacified on both sydes, the lyfe of no man perished for the death of the kynges brother, but only a dewe amercement of mony was geuen & payd to the other kyng for amedes. The bondes of which peace did a longe time after endure betwene the ſaid kynges and their dominions.

*Hovv the fettors of a certaine prisoner vvere loosed
vven masses vvere songe for him.*

THE XXII CHAPTER.

IN the foresaid battaile in which king Elbuine was slaine, a certaine notable thing and well knownen of many, happened which we in no wite may leauue vntreld, both for the profit of the reader, and for the glorie of God. In the bataile aboue mencioned, among other of the souldiers, a certaine yonge man named Imma was lett for dead: which when he had all that day and night following, lyen among the bodies of the slayne men, lyke as he had bene also dead, at last he receaued ayre and breath and reuiued againe, and sate vp, and bound his woundes himselfe, as well as he could, resting himselfe a litle. After he arose vp & began to go his way seeking where he might finde some frindes to see vnto him, and to helpe him. But as he so did, he was found and taken of his enemies of the other campe, and brought vnto their Lord, who was an Erle subiecte to king Edilred. Of whom being demaunded, what he was, he feared to confess that he was a souldier, and thought better to answer that he was a poore husband man of the countrie, and one that had wyfe and children, and that he came forthwith such other as he was, to bring vittailes to the souldiers. But for al this thesaid Lord suspekte him, and willed his woundes to be looked vnto: and when he began to wex hole, he commaunded him at night season to be kept in bondes, least he should escape away.

But

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But beholde no bondes could holde him, but as *An examen* sone as they were gone that had bound him, his *ple for the bondes and fettors were straight way loosed. For confirmation of pri-* *gatiorie* he had a brother, whose name was Tunna a priest and Abbot of a monasterie in the citie, which of his name is called ynto this day Tunnacesters who when he heard that his brother was slayne in the battaile, came to seeke if he might happely fynd his bodie. Where he finding one that was in all pointes like him, and thinking it to be him indeede, brought him to his monasterie, and buried him honorably, and often times caused masse to be sayed for his soule: By the saying of which masses, that which I sayd, came to passe, that no man could bynd him, but that he was straight way loosed againe. Then the Erle that kepte him began to wonder here at, and to enquire of him, what the caufe was that he coulde not be bound and whether perhaps he had about him any loosing letters (such as men talke of) that he could noc be bound by the vertue of them. But he answeread, that he knew no such arte nor conning: but I haue a brother, quoth he, in my countrie, one that is a priest, and I knowe that he thinkes I am slaine, and therefore doth oft saye masse for me: and if I were now in an other world, my soule shoulde there be loosed from paines through his intercessions and prayers, as my body is here from its bondes.

While he was thus kept a certaine space in the Erles house, some that marked him more diligently saw by his countenaunce, behauour, & talke, that he was no (as he had said) of the common poore sort of people, but of some good house & degree. Therfore the Erle called him secretly, & exami-

ned

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ned him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he would plainly utter and shew himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges seruauntes, well, quoth the Erle, I knew by thy wordes, and answeres, that thou wert no husbandman of the countrie, and thou art well worthy now to dye, for that al my brethren and kynnesmen were slaine in that battaile, yet I will not put thee to death, for breaking of my faith and promise. And therefore as soone as he was full cured, the Erle sent him to London and solde him to a marchant of Friseland. But neither he, nor any manels as he was led thither, could bynd him by any meanes. And yet his enemies did lay on him many and sundry kindes of fetters which yet alwayes were loosed.

When he that had bought him, sawe that he could be kept and holden in no bondes, he gaue him leaue to ransome himselfe, if he were able, for about after eight a clocke in the morning whē masses began to be said, his bondes and fetters were euer loosed. And thus vpon his othe eyther to come againe, or els to send his ransome, he was let go, and came to kent to kinge Lodhere, who was sonne to the sister of Quene Edildrede, of whom we haue spoken before, and himselfe had bene sometime a seruant of the sayd Quenes. There he sued to the kinge for so much as would pay his ransome, which he obtained and sent it (as he had promised) to him whose prisoner he was. Afterward he retourned to his countrie, and came to his brother, and declared vnto him in order al the aduersities that had happened vnto him,

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and also what comfortes and succours he had in in the same. And he knewe, by that his brother tolde him, that his bondes were loosed at those times especially, in which masses were said and songe for him. He vnderstoode also, that the other helpe and succours that happened to him in his danger, came of the heauenly gyste & grace through his brothers intercessions and offring of the holy holosome hoste and sacrifice.

Many that heard these thinges of this man, were styrred vp and enflamed in faith and godly deuotion, vnto prayer, vnto almes and charita-ble deedes, and to offer to our Lorde hostes of the holy oblation and sacrifice, for the deliuerie and reliefe of their frindes, that were departed <sup>The sacra-
fice of the
Mass p̄</sup> this worlde. For they vnderstood thereby and knewe, that the holesome blessed sacrifice, was p̄isatory, effectuoues to the euerlastinge redemption and ransoming both of soule and of bodie. This story was tolde me of one of them that heard it of the very man in whom it was done, and therefore knowinge it to be true and certaine, I doubted no whit, to inserit it in this our ecclesiasticall historie.

Of the life and death of Abbesse Hilda.

THE XXIII. CHAPTER.

THe yere following after this, which was, the yere of the incarnation of our Lord six hundred eightie the most devout & godly seruant of Christ Hilda, Abbesse of the monasterie that is called Streanes halch (as we before mentioned) after many heauenly deedes that she did in this world

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world, passed out of this lyfe, to receiue the rewardes of the lyfe of heauen, the 17. day of Novuember, when she was threescore and six yeres of age; which nomber of yeres equally diuided into two parts, she lyued the first 33. in secular lyfe, with most noble and worthy conuersation, and as many after did she dedicate to our Lord, more nobly and worthely in monastical life. For she was come of noble birth, and was the daughter of kinge Edwins nephewe named Hererike, with which kinge also at the preaching of Paulinus of blessed memorie, the first bishopp of Northumberland, she receaued the faith and sacraments of Christ, and did sincerely keepe the same vntil she deserued to come to his sight and vision, whom only to serue (after she had determined, and forsaken this secular & worldly lyfe) she went to the prouince of the East english, for she was allied to the king there, and from thence she desired, if she might by any meanes, to forsake her countrie and all that euer she had, and to go into Fraunce, and there in the monasterie named Cate, to leade a Pilgrimes and exules lyfe for our Lordes sake, that she might the more easily deserue to enjoy an euerlasting countrie in heauen. For in the same monasterie her sister Herewide, mother to Adulphe king of the East english, did at the same verytyme lyue vnder rules and discipline of religion, abyding & lookinge for the crowne euerlastinge: whose example she mindinge to follow, and to lyue a stranger out of her owne countrie, abode in the said prouince one whole yeaere. After which beinge called home agayne into her countrie by bishopp Aidan, she had deliuered her the landes of a Lordeship at the north coast of the

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the riuer Were, in which she liued also the space of one yeaere, and led a monastical lyfe with a few other of her company.

After this she was made Abbesse in the monasterie that is called Heortheu, which monasterie had bene builte not long before, of the godly & devout handmayde of Christ Heiu, which is said to be the first woman in the prouince of Northumberland, that tooke the vowe and habit of a Nonne, being blessed and consecrated by bishopp Aidan. But not long time after the making of the monasterie, she departed thence to the citie of Calcaria, which is called of the englishmen Calceaster, & there she appointed to abyde and continue. Now this other handmayde of Christ Hilda being placed to rule this monasterie, did straight procure to order and dispose the same in al pointes with regular lyfe and discipline, in such wise as she could be best instructed of them that were learned. For both bishopp Aydan, and as many religious persons as knewe her, for the great wyesdome and loue that was in her to serue God, were wont ofte tymes to visit her, louingly to helpe her, and diligently to instruct her.

Thus when she had certaine yeres gouerned this monasterie in great obseruation and straigtnes of regular lyfe and order, it was her chaunce to take in had the building and disposing of a monasterie in the place called Straneshalch, which busines cōmitted vnto her, she finished with all speede & diligence. For she furnished and framed it with the same rules and orders of regular lyfe, with which she had disposed the other monasterie before. And truly she did there teache singularly the workes of righteousnes, deuotion, chastities, and

*vowe and
monastical
habits.*

Colehers

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& other vertues, but specialy of peace & charity, in such wise that after the example of the primitive church, there was none riche, none poore, but al thinges common to all, for nothing seemed peculiar and priuate to any one. She was of such wisedome, that not only all meane persons in their necessities, but also kinges and princes dyd seeke and aske counsel of her: such religious men as liued vnder her gouernement, she made to bestow their time in the reading of the holy scriptures, and in the exercise of the workes of vertue, that out of her monastery many might easely be founde, mete and worthy men to serue the church and aultar. And in deede we haue seene in a short space, ffe bishops out of the same monasterie, al men of singular merit & holynesse, whose names, are these, Bosa, Adda, Ostfor, Iohn, and Wilfride. Of the first we haue spoken before, how he was consecrated bishop of Yorke. Of the second to speake shortly, he was made bishop of Dorcister.

Of the two last we shall speake afterward, of which the one was consecrated bishopp of Hagulstad, and the other of Yorke. Of the middlemost let vs now say somewhat.

When he had in both the monasteries of Abbesse Hilda, diligently applyed the reading and studieng of the scriptures, at last desyring more perfecte exercises, he came to kent to the Ar-

Going to Rome ~~ac-~~ chebishop Theodore of blessed memorie, where
compted a hauing continnewed a certaine space, and spent
matter of his time in holy studies and readinge, he found
also the meanes to go to Rome, which at that time
our primitive church was counted a thing of great vertu and deuotio.

From thence retournig home againe to Englad, he went vnto the prouince of the Westians, ouer
which

Dorchester
in Bar-
kesher.
In holy I-
land.

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which King Osrich then raigned, and there he remained a long time, preaching the word of faith and also giuing himselfe for an example of life to all that knewe and heard him. At which time the bishopp of that prouince named Boselus being so sicke and weake, that he could not himselfe fulfil the office, of a bishopp by al mens iudgements and cōsent the forsaide man, was selected & chosen bishopp in his place, and at the commaundement of kinge Edilred, was consecrated by bishop Wilfrid of blessed memorie, who at that time was bishopp of the Middleenglish. For Theodore the archebishop was then dead, & none other as yet made bishopp for him: in which prouince a litle before, that is to say, before the forsaide man of God Boselus, one Tatfrid a man most stout, couragiose and well learned, and of an excellent wyt, was elected bishopp out of the monasterie of the said Abbesse: but he was taken away and died before his time, ere that he might be consecrated.

This forsaide handmayd of Christ Abbesse Hilda, whom all that knewe her, were wont to call mother for her notable grace and godlinesse, was not only in her owne monasterie an example of lyfe to them that were with her, but also to many other that were far of she ministred occasion of saluation and amendment, to whom the happy report of her doing and vertuous liuing came, And so was fulfilled the dreame, that her mother Bregoswid had, when she was but an infat. For when her husband Heririch was out of his countrey as an outlawe vnder Cerdix kinge of the Britons, where also he was at last poysoned, she sawe in a dreame, that he whom she soughe with a diligence, was as it were sodainly taken

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out of her sight, so that no signe or token of him
any where did appeare. But as she yet busily
sought for him, she found by and by a very pre-
cious brouch and iewel vnder his garment, which
as she did well marke and consider, seemed to
shine and glister with the brightnesse of so great
a lighte, that it filled all the borders of Britan-
nie, with the grace thereof. Which dreame was
proued true in her daughter, whom we now spe-
ake of, whose life not to her selfe only, but to ma-
ny other that would lyue well, did geue exam-
ples of the workes of light.

But now when she had for many yeres ruled
this monasterie, it pleased the mercifull worker
of our saluation, that her holy soule should also
be examined and tried with long sicknesse of the
body, thar after the example of the Apostle, *her
virtue might be made perfect in infirmitie.* For she
was striken with feuers, and began to be gre-
uously vexed with heate, and was in the same
wise sicke and defased for the space of six yeres.
In all which time, she did never omit or let passe,
both to give thankes to her creator, and also to
teach and instruct openly and priuately, the flocke
committed to her charge. For by her owne exam-
ple she warned them all, both to serue our Lord
dewly when he geueth them their bodey health,
and also to thanke him continually & faithfully,
in worldly aduersities, or bodey infirmities and
sicknesse. And thus the seventh yere of her sick-
nesse, the griefe and paine turning toward her
hart and inward partes, she came to her ende and
last day in this worlde, and about the crowing of
the cocke, after she had receaued the voiage pro-
vision of holy housel, she called vnto her the had-
maydes

2. Cor. 21.

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maides of Christ in the same monasterie, whom
as she admonished and counselled to keepe the e-
uangelicall vnitie amoung themselues and with
other, at the very last worde and making of his
her exhortation, she gladly and willingly sawe
the houre of her death, yea rather (to speake with
Christs owne wordes) she passed from death vnto
lyfe. In which very night our almighty Lord
vouchesafed to reuele her death and departing by
a manifest and plaine vision in an other monaste-
rie that was a good way off, named Hacanes,
which she hadd buylt the same yere.

For there was in the same monasterie a certain
Nonne named Begu, which hadd serued our
Lord in monastical conuersation and blessed vir-
ginitie thirtie yeres and more. This Nonne ta-
king her rest at that tyme in the dotor house,
heard sodainly in the ayer the knowen sound
of the bell, wherewith they were wonte to be
called vp to prayers, when as any of them was
called out of the world. And openinge her eyes
(as she thought) she sawe the roofe and top
of the house vncouered, and alaboue ful of lighte
which light as she earnestly marked and looked
on, she sawe the soule of the foresaid hand-
mayde of God in that light caryed vnto heauen,
accompained and led by Angells.

And as she then started out of her sleepe, and
sawe other systers about her takinge their rest, she
knewe and perceaued, that that which she sawe
was shewen her ether in a dreame, or in some
vision of mynd. And by & by she rose vp for ouer-
much feare that she had ran to the virgin, which
was then gouernesse of the monasterie in the
Abbesse

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Abbesse Steede whose name was Fredit, and with much weeping and teares, and drawing of long fighes, tolde her that the mother of them al, Abbesse Hilda was now departed this worlde, and with a maruailous great light which she sawe, and company of Angels leadinge her, ascended vpto the gates of euerlastinge light and fellowship of the heauenlie citisens.

Which when she had heard, she raised vp all the sisters, and called them to church, willinge them to be occupied in prayers and psalmes for the soule of their mother. Which thing as they diligentlie did the rest of the night, at the breake of the day there came certaine bretheren from the place where she died, to bring worde of her departing, which the other answered that they knewe of before. And when they had declared in order how, & when, they had learned the same, it was found that her passing was shewed them by the vision at the very same houre, that they reported her to passe out of the world: and with a goodly consent and agreement herein it was by the worke of God so disposed, that when the one sawe presently her departing out of this life, at the same time the other did know her entring into the perpetuall lyfe of soules, these two monasteries being distant a sonder nigh fortie miles.

It is also reported, that in the same monastrie, where the foresayde hand-mayde of God dyed, one of those vowed virgins to God, that loued her more then the rest did, had her departinge shewed vnto her the same night in a vision, and sawe her soule go vp to heauen with the angells: which thing the very same houre it was

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was done, she opened and declared to those hand-maydes of Christ that were with her, and called them vp to pray for her soule, and that, before the rest of the company knewe of her departing: which thing to be so, was anon after declared to the whole company when morninge came, For at that houre this Nonne was alone feuerally with certaine other handmaides of Christ in the outmost places of the monasterie, where such as were wemen newely come to religion were wont to be tried and abide the time of probation, vntill they were instructed in the rule and order, & then admitted into the felowshipp of the rest, and professed.

How the gyfte of singing was miraculously giuen to a certaine brother in the monasterie of this Abbesse.

THE XXIII. CHAPTER.

IN the monasterie of this Abbesse, there was a certain brother notably endewed with the spe- ciall grace of God, which was wont to make son- ges and meters fit for religion and godly me- ditation, in so much that what so euer he learned of the holy scripturs by other mens expoun- dinge, he tourned and made the same anon af- ter with poetical & musical wordes set together with wonderfull sweetnesse and melodie in his mother tonge. With whose verses and songes the mindes of many men were ofte enflamed to the contempt and despising of the world, and to the desire of the euerlasting lyfe of heauē. After whom diuerse other among the englischmen assayed to make

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make godly and deuout meters, but noman could match his conning therein. For he learned this arte of singing & composing, not taught of men, nor by any mans helpe, but he receaued the gifte therof, freely by the only ayde and grace of God. And therefore he could neuer make any sond or vaine balade, but such things as belonged to religion and godly meditation, were only meete to come forth of his religious and godly mouth. For as long as he was a secular man, which was, tyll he was well striken in age, he neuer had learned any such matter of singinge. In so much that sometimes at the table, when the company was set to be merry, and agreed, for the nonse, that eche man should syng in order at his course, he when he sawe the harpe to come neere him, rose vp at the mydes of supper, and gat him out of doores home to his owne house.

And as he so dyd on a certaine time, getting him out of the place where they were drinking and making mery together, to a stable among the beastes which he had appointed him to keepe and looke to that night, and when the houre of sleepe came, was gone his way quietly to bed, as he lay, he dreamed that a certaine man stooode by him, and bad him, God speede, and calling him by his name, said vnto him, Cednom, I pray thee singe me a songe. Whereto he made aunswere & sayd, I cannot singe, for that is the matter, why I came away from the table vnto this place, because I could not singe. But yet, quoth he againe that spake with him, thou hast somewhat to sing to me. What shall I syng? quoth he. Sing, quoth the other, the beginning of al creatures. At which aunswere he began by and by to sing in the laude

and

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and prayse of God the creator, verses which he hadd never heard before, of which the sense and meaning is this. Now must we prayse the maker of the heauenly kngdome, the power of the creator, his counsell and devise, the workes and actes of the father of glorie. How he being God eternall, was the maker and author of all miracles, which first vnto the children of men, created heauen for the rōpp of their dwelling place, and after the omnipotent keeper of mankinde, created the earth for the fōre therof. This is the meaning, but not the order of the wordes which he sange in his sleepe. For verses be they neuer so wel made, can not be turned out of one tonge into an other word for worde, without leesing a great parte of their grace and worthynesse.

Now when he awaked and rose vp, he remembred still by harte all the thinges that he had songe in his sleepe, and straight wayes added thereto more wordes in the same maner and forme of meeter, and made vp a songe fyt to be songe and applyed to God. And on the morowe he came to the farmar or baylie vnder whom he was, and told him of the gifte that he had receaued, & being brought to the Abesse he was commanded in the presence of many lerned men to tel his dreame, and to rehearse the song, that it might by the iudgement of them all be examined & tried, what or whence the thing was which he reported, and it seemed to the al, that some heauenly grace and gift was granted him of our Lord; For more triall wherof they recitedvnto him the processe of some holy story or exāple, willing him, if he could to turne the same into verse & meter. Which he toke vpō him to doo & went his way, & on the morow after

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after, came againe and brought the same made
in very good meter, which they had willed him
to doo. Wherupon straight way the Abbesse
acknowledging and embracing this grace and gift
of God in the man, instructed and exhorted him
to forsake the world, and the life thereof, and to
take vpon him monastical lye and profession:
the which he did, and was therepon by the
commaundement of the Abbesse, placed in the
company of the bretheren, and by her appoint-
ment taught and instructed in the course of holy
scripture. But he what soeuer he could heare and
learne, would afterward thinke vpon the same a-
gaine by himselfe, and chewing thereon lye a
cleane beast on his cudd, would turne it into ve-
ry sweete meeter, and melodiously singinge the
same, made his teachers to become his hearers
againe.

His songes were of the creation of the world
and begynning of mankynd, and all the storie of
Genesis, of the going of Israell out of Aegipt, &
their entring into the land of promise, and of ma-
ny other histories of the holy scriptures. Of the
incarnation of our Lord, of his passion, resurre^{ction},
and ascension into heauen, of the comming
of the holy ghost, of the doctrine and preaching
of the Apostles. Also he was wont to make ma-
ny songes and meters of the dreadfull domesday
and iudgement to come, of the horrible paynes
of hell, and of the joyes and swetnes of the king-
dome of heauen, and many other also of the be-
nefits and iudgements of God. In all which, his
endeuour was to pul men away from the loue of
wickednesse, & to styrre them vp to the loue and
practise of vertu and good life. For he was a man

very

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very deuout and religious, and humbly obedient
to his rules and disciplines, and very zealous and
feruentlie bent against them that would doo o-
therwise, and therefore he ended his life with a
good ende. For when the houre of his depart-
ing was at hande, he was taken and diseased
14. dayes with bodily sickenesse, and yet so tem-
perately, that he might all that time both speake
and walke.

There was there by, a litle house into which
they that were sicke were wont to be brought, &
such as were likely shortly to dye. This man de-
sired him that serued him, the same eueninge be-
fore the night that he should depart out of the
world, to go and prouide him a place to rest and
lye in that house. The other maruailed why he
desired the same, for he was nothinge lykely
to dye so soone. But yet he did as he was bid.
When they were there placed, and were
merly talkinge and sportinge amoninge them-
selues, and with them also that were there be-
fore, being now about midnight, he asked and
enquired of them all, whether they had the sacra-
ment there within? What neede quoth they, is
thereof the sacrament, for your tyme to dye is not
yet come, that are so meryly talking with vs, as it
were a man in good health. But yet, quoth he a-
gaine, doo ye bring me hither the sacrament:
which when he had taken in his hande he asked
them, whether they were all of a quiet minde
in perfitt charitie toward him, without any qua-
rell, grudge, debate, and rancour. They auns-
weared all, that they were of very good minde
and affection toward him, and far from all wrath
and displeasure; and they asked him againe, whe-
ther

Reservati-
on of the
blessed Sac-
rament.

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ther he bare good wil & affection toward them.
He answeared by and by, I do beare, my deere
children, a quiet and good affection to all Gods
seruants. And there withal arming himselfe with
Nowecling before death that heauenly foode, he made him ready to enter into the other lyfe.

Blessing with the
signe of the
crosse.

Then he asked, how nigh the houre was, that the brethern should rysse to say their nightly lades and seruice to our Lord. It is not far off, quoth they. Wel than, quoth he, let vs abyde & tary for that houre. And blessinge himselfe with the signe of the holy crosse, he layd downe his head vpon the bolster, and so falling a lide into a slumber he ended his lyfe in quiet and silence. And thus God wrought with him, that euuen as he had serued our Lord with a simple, plaine, pure minde & quiet deuotion, so likewise he might come to the light and vision of God, leauing this world with a quiet and peaceable death, and that also the toungue which had made and inuented so many goodly metters and holesome wordes in the praise of the creatour of al, might conclude and shut vp the last words in the praise and laude of the same, blessing himselfe, & commending his spirit into the handes of our Lord. It appeareth also by these thinges that we haue tolde, that he knewe before, and forswae the time of his departure.

* Of a vision that appered to a certaine man of God, before that the monastery of the towne Colodon was burned.

THE XXV. CHAPTER.

*A Nunne-
rie burned
for the sin-
nes of the
we haue aboue made mentiō, was through ne-
āhabitātē. gligence by a great misfortune consumed with
fire.*

CHVCH OF ENGLAND. fire. Which thing notwithstanding happened also for the wyckednes of the that dwelt in the same, and specialy of the chiefe and elders thereof, as all men might easly see that knewe the same, & the evident tōcōrge of God dyd mercifullly whippe them euē at the beginning, that being thereby corrected they might lyke the Niniuites turne away the wrath of the iuste iudge from them, by fastings, weepings and prayers. In the same monasterie there was a certaine man a Scot borne named Adaman, leading to God a very deuout lyfe in chastitie, abstinenſe & prayer, in ſuch ſort, that he neuer did eate nor drinke, ſaue only vpon eche Sonday and thursday: & oftentimes alſo he paſſed ouer whole nights, watching in prayer in which ſtraightnes of hard lyfe he began at the firſt of dewtie and neceſſtie to amend his former syn and euil liuing, but in proceſſe of time he had turned that neceſſtie into a continuall cuſtome. For whereas in his youth he had committed a certaine greuouſe offence and ſinne, and it coming ofte to his mynd and remembrance, conſidering in his hart the greatnes therof, he abhorred it and trembled therat exceedingly, and feared the puniſhment of the ſharp iudge vpon him, for the ſame.

Reſorting therefore to a priēt, and hoping of him to leaue ſome remedy of ſaluation, he confeſſed his ſinne vnto him and deſyred him to giue him counſell, whereby he might flee and eſcape the wrath of God and the vengeance to come. The priēt when he had heard his offence and ſin, ſaid. A great wounde requires a greater cure and medicine: and therefore geue thy ſelfe to fastinges, and prayers, as much as thou art able, to the end that coming before the face of our Lord in confeſſiō thou

Confession
to the priēt

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thou mayest deserue to fynde him mercifull vnto
thee: But he for the passing grief of a giltie con-
science that withheld him, and for the desire that
he had to be sone absoluued of the inward bondes
of sinnes wherewith he was laden, sayd: I am
yonge of age, and strong of bodie, and therefore
what soever you put me vnto, so that I may be
saued in the day of our Lord, I wil easely beare it
al, yea though ye bid me to stand the whole night
and spend it in prayers, and passe ouer the whole
weke in abstinenſe. It is very much (quoth the
priest) to endure the whole weeke without bodi-
ly sustenaunce, but it suffiſeth to faste two or
three dayes at once, and this doo thou vntill I
come againe to thee after a ſhort time, and ſhew
thee more fully what thou muſt doo, and how
long thou muſt contineſſ in penaunce. After
which wordes, the priest appointed him what
penaunce he ſhould doo, and went his way.

Penaunce
enioyed.

Now through a ſodaine occaſion that happe-
ned, he paſſed into Ireland where he was borne,
and came not to him againe, as he had promiſed
to doo. Yet the yong man remembring both his
commaundement, and also his owne promiſe,
gave himſelfe wholly to weeping penaunce, holy
watching and continence, in ſuiche wile that (as I
ſayd before) he neuer tooke ſuſtenance ſauē only
thursdayes and ſondayes, but continually fasted
al the other dayes of the weeke. And when he had
heard that his ghostly father was gone into Ire-
land, & there departed, euer after fro that time he
kept this maner of fasting, according as it was first
appointed him. And the thing which he had once
begon to doo for coþunction of his ſone & dread
of Gods vengeaſce, the ſame diſ he now without
lothe-

CHVRCH OF ENGLAND.
lothesomneſſe or wearineſſe, yea with pleaſure
and delight for the reward that followed, and for
the feruent loue of God.

And as he now long time had contineſſed di-
ligentlie the ſame, it chaunced that on a certayne
day he went out of the monaſterie to ſome place
a good way of, hauiing one of the bretherne with
him in his company. And when they had done
their iourney and were coſſiing home againe,
drawing nere to the monaſterie, they beheld and
vewed the goodly high building of the ſame,
wherat the man of God brast out all into teares,
and with his weeping countenaunce bewrayed the
heauines of his hart. Which thing when his fel-
low ſawe, he asked him why he did ſo. O quoth
he, all theſe buildinges that you ſee, both the co-
mon that belong to many, and the priuate hou-
ſes of particular persons ſhall ſhortly be turned in-
to aſhes and conuſed by fire. Which he hea-
ring, as ſone as they came into the monaſterie,
found the meaneſſe to tell that to the mother of
the couent, named Ebba. Who being troubled
at ſuiche a warning and fortelling, as good cauſe
was, ſent for the man vnto her, and enquired the
whole matter of him diligentlie, and how he
knewe the ſame.

Of late, quoth he, being occupied at night time
in watching and ſaying of psalmes, I ſodainly ſaw
one ſtand by me, of a ſtrange and vnuſknowen ap-
pearence, at whose preſence when I was ſore afraide,
he bad me not to feare, and then in familiar wile
he ſpake vnto me thus and ſaid. Thou doeft well
in that this night time of reſt, thou haſt had the
ſtrength, not to geue thy ſelfe to eafe and ſleepe,
but to be occupied in watching and praying.

Ce

Whereto

Whereto I aunswered and said, that I knewe my selfe to haue great neede to cōtinue in wholsome watching, and to make diligent and due interces-
sion to our Lord for my sinnes. Thou saiest true, quoth he farther, that thou and many other haue neede to redeeme & satisfe for their sinnes with good workes, and at such time as they are at lea-
sure from worldly paines and businesse, to labour the more freely for the desire of euerlasting wealth, but yet very few doo so, for right now haue I walked through all this monasterie in order, and looked in euery celle and bed, and of them all, sauing thee, haue I found not one occupied about the sauing of his owne soule, but they are all both men and wemen, either depely drowned in sleepe, or watching vnto wickednes and sinne. For the litle houses that were made to pray or reade in, are now turned into chambers of eating and drinking, and talking, and other enticements vnto euill. And the virgins, vowed vnto God, contemning the reuerence and regard of their profes-
sion, as ofte as they haue any leasure thereto, do occupie themselues in weauing and making fine clothes, wherewith they may set forth themselues like brides, to the daunger and great perill of their estat and profession: or els to get them the loue of strangers and men abrode. And therefore is there worthely prepared from heauen for this house & them that dwel therin, a greuous punish-
ment and vengeance by fire. Then quoth the Ab-
besse, & why would you not tell me foner hereof when you knewe it? forsooth, quoth he, I fea-
red so to doo for respecte of you, lest you should perhaps be ouermuch troubled therewith. And

yet

*Abuses of
religious
persons
punished
by God
from hea-
ven.*

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yet take you this comfort herein, that this plague
and punishment shall not fall in your daies.

This vision being spread abrode and knowen, they of the place begun somewhat to feare for a fewe daies, and to amende themselves, and leaue their naughty life, but after the death of the Ab-
besse, they returned to their old naughtinesse, yea and to worse to. And when they said and thought themselves to be in peace and saftie, they were anon stricken with the punishment of the forelaid vengeance. All which thinges to haue bene thus done in deede, the most Reuerend Giles my fel-
low prieste reported vnto me, who liued then in the monastery: and afterward, (for that many dwellers there went thence because of this ruine) liued a long time in our monasterie, and there died. This haue I thought good to put in our hi-
storie to this end, that we might warne the reader and put him in minde of the workes of our Lord, how dreadfull and terrible he is in his iudgements and counselles ouer the children of men, and that we serue not at any time the allurementes and prouocationes of the flesh, little fearing the iudgement of God, lest perhaps his sodaine wrath strike vs, and scourge vs iustly and sharply, either with temporall losses and plagues, or els deale more hardly with vs, and take vs quite away to perpetuall paine and perdition.

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Of the

Of the death of King Ecgfride and King Lother.

THE XXVI. CHAPTER.

An. 684.

THe yere of the Incarnation of our Lord six hundred eightie four, Ecgfride king of Northumberland sent Bertus his Captaine generall with an hoste of men into Scotland, and miserably spoiled and destroyed the harmelesse feely people, which had never bene great friendes to the english nation, in so much that the hande and force of the enemie, spared not the very Churches and monasteries. Yet the men of the Ile as far as they were able, did both resist and oppose force to force, and also calling on the ayde of Gods mercy, did long with continuall cursinges make supplication to be reuenged from heauen. And although such as curse, cannot possesse the kingdome of heauen, yet it is beleued, that they which for their vnmercyfulnes were worthely accursed, did shortly suffer the punishmentes of their wickednes by the vengeance of God. For the next yere after this, the same king, against the advise and counsell of his friendes, and specially of Cutbert a man of blessed memorie, who of late had bene consecrated bishop, did rashly and vndiscretlie go forth with an armie to waste the prouince of the Redshankes. Who making as though they fled, brought him vnto the straightes of the hilles where was no passeg, and there with the most parte of his hoste that he had brought with him, he was slaine the fortie yere of his age, and fifteene yere of his raigne, and twentie day of may. And indeede (as I laid) his friendes and counsell

would

would not suffer him to begin this war, but euuen as the yere before he would not giue eare to the most Reuerend father Ecgbert, for settinge vpon Scotland that did him no harme, so was this now giuen him for a punishment of that sinne, that he would not harken vnto them that laboured to call and stay him from his owne destruction. After which time the hope and prowesse of the dominion of the English, began much to decaye and to go backeward, for the Redshankes recovered againe their landes and possessions which the Englishmen did hold, and the Scottes that were in Britanie, and also a certayne parte of the Britons, ^{The Welshmen,} got againe their freedome and libertie, which they hitherto haue yet these fortie six yeres or thereabout.

Where among many of the englishmen that were either slaine with the swoorde or made bondmen, or scaped from the land of the Redshankes by flight, the most reuerend man Trumwini, which had bene there bishop ouer them, departed with his company that were in the monasterie of Ebbercune, which standeth in the English region, but nigne vnto the straight that diuideth the landes of the English and the Redshankes: and commanding his fellowes to his friendes abrode in diuerse monasteries where he best might, himselfe went to the ofte mentioned monasterie of Gods seruantes and hand maides, named Streaneshalch, and there chose him his abiding place: where with a fewe other of his company, he led his life for many yeres in monastical straightnesse, very profitably not to himselfe only, but to many other also. At which time there gouerned the same monasterie a certayne virgin of

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the kinges blood named Elflet, and their mother Eansfede together, of whom we haue before made mention. But when this bishop came thither, the good and vertuous Abbesse, found therby not only great helpe in her chardge and gouernement, but also conforte to her owne life and conuerstation.

After king Ecgfride, Altfrit succeeded in the kingdome, a man very well learned in the scriptures, who was said to be Ecgfrides brother, and sonne to king Oswine. This man did nobly and worthely recouer the decayed and destroyed estate of the kingdome, though the boundes and greatnes thereof were now more narowe. This same yere, which was from the Incarnation of our Lorde ffe hundred eightie ffe, died Lothere king of Kent the 6. day of February, when he had raignid 12. yeres after his brother Egbert, who raignid 9. yeres. For this Lother was wounded in the battaile of the South Saxons, which Edrich the sonne of Egbert, fought against him, and while he was at surgerie in curing, he died. After whom, the said Edrich raignid one yere and an halfe, who departing without issue, that kingdome was for a space through vncertaine and foraine kinges, sore decayed and destroyed, vntill the lawfull and legitimat king Vicred, who was Egberts sonne came, and was quietly settled therin, who both by good religion and princely prowesse, deliuered his people from foraine force and inuasion.

Now

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How the man of God Cutbert was made bishope, and how he liued and taught while he yet was in his monasterie and monasticall conuersation.

THE XXVII. CHAPTER.

IN that same yere that king Egbert ended his ^{Holy Ilan-} life, he caused (as we haue said) Cutbert a ^{The Ile of} holy and reuerend man, to be consecrated bishop of the Church of Lindesfarne, who had liued a solitarie life many yeares, in great continencie both of body and minde, in a very small Ile, called ^{Cochetor,} Farne, which lieth distant from the said Church of Lindisfarne, almost nine miles, a good way within the maine Ocean sea. This man from the first beginning of his chilchode, was alwaies feruently desirous of religious life, and when he was growen somewhat toward mans stafe, he tooke both the name and habite of a monke. For he entered first into the monasterie of Mailros, which standeth on the banke of the riuer Tyne, and was at that time gouerned of Abbot Eata, the meekest and mildest man of a thousand. Afterward he was taken from thence, and made bishopp of the diocese of Hagulstald or Lindisfarne, as we haue a foresaide; which see was before gouerned by Boisill a man of great vertues and graces, and of a propheticall spirit, whose humble and diligenc scholer Cutbert had bene, and learned of him the knowledge of the holy scriptures, and examples of good workes. Which man after he was gone to God, Cutbert was made head of the same monasterie, where both by the authority of his master

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and

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*The lyfe of S. Cuthbert and example of his owne dooings he instructed
beinge yet a monke, and brought many vnto regular life and discipline.*

Neither did he only giue vnto the monasterie, both admonishmentes and exemplēs of vertuous and regular life, but also laboured to turne the common people far and nere thereabout, from the life of their carelesse conuersation, to the loue and longing of the ioyes of heauen. For many folke at that time did profane and defile the faith that they had with wicked workes and dooings, some also in the time of the great death and plague, setting at nought the sacramentes of faith (wherewith they were endewed) ranne to the erroneous medicines and sorceries of idolatrie, as though they were able by enchantementes or witchcrafte, or any other secreter arte and coning of the deuill, to stay and kepe of the plague sent from God the Creator. Both which sortes of people to correcte, and repreoue their erroneous and euill dooing, this good father would go out of the monasterie sometime on horsebacke, but more times on foote, and come to the villages lying thereabout, and preache the way of truth to them that were astray. Which thing also Boisill was wont to doo in his time. For it was the maner of the people of England at that time, that when any of the clergy, or any priest came to a village, they would all by and by at his calling come together to heare the worde, and willingly harken to such thinges as were saied, and more willingly follow in workes, such thinges as they could heare and vnderstande.

Now this man Cutbert had such a grace and skill in his vtteraunce, such a zele in persuading, such

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such an Angels face and countenaunce, that none that was present durst presume to hide the secretes of his hart from him, but did all openly declare in confession the thinges that they had done: both for that they thought that the same could in no wise be hid from him, and also that they might be shriuen & cleansed from their sinnes, through the due frutes of penaunce as he should appoint them. This good man was wont to resorte vnto those places and villages most commonly that stode a far off in steepie and craggy hilles, and which other men were afraid to come at, or els being lerned, lothed to visit because of the vnemely dwelling and yplandish rudenesse of the inhabitants. And yet he did so ioyefully giue himselfe to this godly and charitable labour, and so diligently instruced them with good and holesome doctrine, that he would go out of the monasterie oftentimes, and not come home againe in an whole weke, sometimes not in two or three, yea not in a whole moneth, but all that time tarie in the hilles among the poore folke of the countrie, exhorting them to the ioyes of heauen, both with the worde of preaching, and worke of vertuous example.

When this reuerend seruant of our Lord, had liued many yeares in the monasterie of Mailros, and excelled in great signes of vertues, the most Reuerend Abbot there Eata, remoued him to the Ile of Lindesfarne, that he might there also set forth to the bretheren the obseruation of regular discipline, both with the authority of an head and ruler, and also to expresse and shew the same by his owne doings and example. For this most Reuerend father did at that time gouerne the same place

394. THE HISTORIE OF THE place as Abbot thereof, though of olde time in that place, both the bishop was wont to abide together with his clergie and ministers of his Church, and the Abbot with the monks, who did also notwithstanding belong to the houshould, and cure of the bishop. For Aidan which was the first bishop of that place, came thither with monkes, being also a monke himselfe, and did there place and beginne monastical life and conuersation: euen as before also the blessed father Augustine did in kent, as is well knownen, and as we haue declared before, at what time the most Reuerend Pope Gregorie wrote to him, on this wise.

In the first booke the 27. chap. Forasmuch as, dere brother, it is not meete for you that are instructed and brought vp in monastical rules and orders, to be and dwel feuerally from your clergie and chappelins in the Churche of England, which is of late by the worke and grace of God brought vnto the faith, you must therefore vse this life and conuersation which our fathers vsed in the beginning and rysing of the primitiue Church, among whom no man did call any thing his, of all that they had, but all thinges were common among them.

How the same man lyuing an Anchors solitarie life, did by praying bring furth water out of a stonie ground, and also receaued graine by the labour of his hande out of sowing time.

THE XXVIII. CHAPTER.

A fter this, Cutberete encreasing in the merit of religious and holy deuotion, came also to the secret silence of an Anchors life and contemplation.

CHVRCH OF ENGLAND. 395 Lib. 4. *The life of S. Cutberete written by S. Bede, is extant in the 3. volume of his workes.*
tion. And because many yeres passed, we haue sufficientlie written of his life and vertues, both in heroicall verse, and in prose, it shall suffice at this present only to rehearse thus much, that at his going to the Iland he protested to the bretheren and said: If the grace and goodnes of God doo graunt me in that place, that I may liue by the worke of mine owne hand, I will gladly abide there: if not, I will God willing very shortlie returne to you againe. Now this place was quite destitute both of water, graine and wodde, and also not meete for any man to dwell in, because of the wicked spirits and fendes that haunted there, yet at the prayer and desire of the man of God, it became such in all respekte, that it mighte well inough be inhabited, for at his comming the euill spirits went their way.

Which enemies being so driuen out, and that he had made himselfe a narrowe and small dwelling place, compassed about with a trenche, and with the helping hand of the bretheren had builded necessarie houses in the same, that is to say, a chappell and common dwelling place, he commaunded the bretheren to make a pit in the paement of the same dwelling place. Which they did, and yet the earth was very hard and stony, & seemed not to haue any moisture in the world, nor any veine of water or spring in it. But the next day at the faith and prayers of the seruaunt of God, the pyt was found full of water, which vnto this day both geueth sufficient vse and abundance of that heauenly grace, to all that come thither. Beside this he desired to haue ploughing tooles brought him & wheate withall, & whē he had laboured & had before made ready the ground and

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and sownen it in due season, it so happened that at
the very time of sommer, there grewe theron,
not only no eares, but not so much as any blade
or grasse. Wherefore when the bretheren came
to visit him, as their maner was, he willed barly
to be brought him, to see if happely the nature of
that foile, or the will of the high geuer were, that
the seede of that graine could growe any better
there. Which when it was brought him, and that
he had sownen it in the same field, out of all season
offowing, and out of all hope of hauing any frute
againe, yet there anon arose and grew vp corne
plentifully, and gaue to the man of God the ioy-
full refreshing and sustenaunce of his owne la-
bour.

The third
Synode of
the english
churche.

And when he had there serued God solitarily
many yeres (for the banke wherewith his house
was compassed and trenched about was so high,
that he could see nothing els out of it, but hea-
uen, which he thyrsted and longed to enter into)
it happened at the same time, that there was a
great Synode assembled in the presence of King
Egfride by the riuier of Alua, at a place called At-
wiforde, which signifieth as much, as, at the two
fordes, in which Archebishop Theodore of bles-
sed memorie was president, and there this fore-
said man with one mind and consent of them al,
was chosen to be bishop of the Church of Lindis-
farne. Who when he could in no wise be drawen
out of his monasterie, for all the messengers and
letters that were sent him, at last the foresaid
king himselfe hauing the most holy bishop
Trumwine with him, and many other religious
parsons and men of power and authoritie, did
passe ouer vnto the Iland. Also many of the bre-
theren

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theren of the Ile of Lindesfarne came thither for
this purpose: all which vpon their knees, most
earnestly desired and required him for Gods sake,
and with weeping teares in our Lords name they
besought him so longe, that they made his eyes
also stand full of sweete teares, and so they gat
him out of his caue, and brought him to the Sy-
node.

When he came thither, though much againe
his owne will, he was ouercome by the vniforme
assent and will of all the rest, and compelled
to submit his necke to beare the yoke and office of
a bishop; and the wordes that forced him most,
were, that the seruaunt of God Boisil (who did
with the propheticall spirit he had, foreshew
many things that should fall after him) had also
prophecied and fortolde, that Cutberete should be
bishop. Now his consecrati^{on} was not appointed to
be straight way, but after the winter passed which
then was at hand, in the feast and solemnisation
of Easter, it was finished at York, in the presence
of the foresaid king Egfride, where there came to
his consecrati^{on} seauen bishops, of whom Theodo-
re of blessed memorie was chiefe and primate. ^{Consecra-}
He was first elected and chosen to be bishop of ^{tion of bish-}
Hagulstad diocese in Trumberts place, who was ^{ops with a}
deposed from the same. But because he rather de-
sired to be of Lindisfarne Church, in which he
had sometimes liued, it seemed good, and was ap-
pointed that Eata should returne to the see of Ha-
gulstad, of which he had first bene made bishop,
and Cutberete should haue the chardge and iuri-
diction of Lindisfarne Church.

When he had thus taken vpon him this degree
and office of bishop, he did setforth and adorne
the

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the same with the workes of vertues and holiness, following the example of the blessed Apostles: for he did both with continuall prayers make intercession for the people committed vnto him, and with most holesome exhortations, styrred them to thirst after the ioyes of heauen. And (the thing which most of all is wont to helpe and farther teachers) such thinges as he taught other folke to doo, he first in his owne dooing gaue example of the same. For he was aboue all thinges feruent in the fire of Gods loue and charitie, modest & sober in the vertue of patience, exceeding-ly giuen to deuotion of praying, affable and familiar to all men that came vnto him for comfort and counsell. For he tooke this for a kinde of prayer also, if he did helpe and succour with his exhortation, such as were weake and vnperfect, knowing that he that saied. *Thou shalt loue thy Lord God,* said also. *Thou shalt loue thy neighbour as thy selfe.* He was also notable for his abstinence & straight liuing, euer panting after the hope of heauenlie thinges, with great contrition and compunction of harte.

*s. Cuthberts deuo-
tion. at
massse time.* Finally when he offred the hoste of the whole-some sacrifice vnto God, he commended his pray-ers to our Lord, not with a voice lifted vp on highe, but with teares powred out from the botome of his harte. Thus when he passed ouer two yeares in his bishopprikke, he went againe to his Ile and monasterie, being warned by the oracle and admonishment of God, that the day of his death was now at hand, or rather the entraunce and beginning of that life, which only indeede should be called life. Which thing he himselfe at the same time did after his plaine & simple maner open

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open vnto certayne, but in darke and obscure wordes, yet such as were afterwardes plainly vnderstoode. And to some also he did vtter and reueale the same in very open and plaine wordes.

*How the said bishop, did foretell his death to be very
nighe at hand, vnto Herebert a vertuous priest.*

THE XXIX. CHAPTER.

There was a certayne priest, reuerend for his vprightnes and perfection of life and maners named Herebert, which had a longe time bene coupled to this man of God in the bond of spirituall loue and frindship. For living a solitary life in the Ile of that great wide lake, out of which runneth the head and beginning of the riuier of Derwent, he was wont to visite Cuthbert every yere, and to heare the good lessons of eternall life at his mouth. When this vertuous priest heard of his comming to the citie of Lugubalia, he came after his accustomed maner, desiring to be enflamed more and more to the blisse and ioyes aboue by his holesome exhortations. Who as they sate together, and did inebriat one another with the cuppes of the life of heauen, among other thinges the bishop said: Remember brother Herrebete, whatfoever you haue to say and aske of me, you doo it now, for after we departe one from the other, we shall not meete againe and see one another with the eyes of the body any more in this world. For I knowe well, that the time of my departure is at hande, and the laying away of my bodily tabernacle shalbe very shortly. Which thinges when he heard, he fel downe at his feete,

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feete and with heauy fighes and gushing teares.
I beseeche you (quoth he) for our Lordes sake,
forsake me not, but remember your most faith-
full fellow and companion, and make intercession
to the high and tender pitie of God, that we may
departe together hence vnto heauen to behold
his grace and glorie, whom we haue in the earth
serued and honoured together. For you knowe
that I haue euer studied and laboured to liue af-
ter your good and vertuous i[n]structions, & what
soeuer I offended and omitted through ignorance
and frailtie, I did straight way doo mine ende-
avour to amende the same, after your ghostly coun-
sell, will, and iudgement.

At this earnest and affectuouse request of his, the byshop gaue him selfe to his prayers, & anon being certified in spirit, that he had obtained the thing that he besought of our Lord: Arise (quoth he) my dere brother, and weepe not, but rejoice with al gladnesse, for the high mercy of God hath graunted vs what we haue prayed for. The truth of which promise and prophecie was well proued in that which befell, for after they departed asonder, they sawe not one an other bodily any more, but on one selfe same day, which was the 19. day of Marche, their soules went out of their bodies, and were straight ioyned together againe in the blessed sight and vision, and both caryed hence to the kingdome of heauen by the handes and seruice of the Angels. But Herebert was first tried and purged in the fyre of longe sickenesse, by the dispensation of our Lordes goodnes and pitie, as it is credible, that such want of merite & perfection as he had, more than blessed Cutbert, the same might be supplied in the purgingpaine

of

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of long chastening sickenesse, so that being made equall in Gods grace and fauour with his fellow that was intercessour for him, euen as he should depart out of the body at the selfe same time with him, so he might also deserue to be receaued into the selfe same and lyke state of perpetuall blisse.

This most reuerend father dyed in the Ile of Farne, and at his death he besought the brethren most earnestly, that he might be buried there in the same place, where he had no small tyme serued and bene in warfar for our Lorde. But yet at last ouercome with their requeste, he was content, that he might be brought to Lindisfarne Ile *Holy Island* and layed in the church there. In the meane time, these thinges done, Wilfride the most reuerend bishopp, kept the bishopricke of that church one yeare, vntill an other was elected to be made byshopp for Curberte. After which time Eatbert was consecrated, a notable man in the knowledg of the holy scriptures, and also in the due keeping of heauenly preceptes and lessons, and most of all in doing of almes and deedes of charitie, in so much that according to the old lawe, he gaue euerie yeare to poore folke the tenth, not only of his cattle, but of all graine, fruite and apples, & euen some part also of his clothes and apparaill.

How the body of Cutbert after eleven yeares buriall was found free from corruption and rotting. And how the successour of that bishopricke, passed out of the world not long after.

THE XXX. C H A P T E R.
The ordinance & dispensation of God, will-
ing to shewe more largely abrode in how
Dd great

great glorie the man of God Cutbert lyued after his death , whose high godly lyfe before his death , excelled notably by many and often signes and miracles , did put into the mindes of the brethern eleuen yeares paste after his buriall , to take vp and remoue his bones : thinkeinge to fynde them all drye , the bodie beinge now consumed and brought to duste as dead bodies commonly are, and so to put them in a new roumbe , and to laythem againe in the same place , but somewhat aboue the floure and pauemēt for the more reuerence due thereunto. Which mynde and entent of theirs they did declare to Eadbert their bishop, who agreed to the same, & bad them remember to doo it on the daye of his departing : and so they did. And when they opened the tombe , they founde the body all whole and sounde, as if it were a lyue, and the lymmes, ioyntes , and synowes softe and plyable , much liker to a sleeping body, than a dead. Also all the clothes , that were about hym, seemed not onely without wem or any blemish , but also as fresh sayre, and bright , as when they were newe and first made.

Which when the brethern saw , they were striken straight with a great feare, and with al hast went to shew their bishop what they had found , who as it happened was that tyme solitarie abiding alone in the farthest place from the church, being closed rounde about with the flowing and ebbing fluddes of the sea , for there was he wont alwayes to keepe the tyme of Lent , and also fortie dayes before Christmas in great deuotion of abstinence, prayer, and teares. In which place also his reverend predecessor Cutbert, before that he

*The deu-
tio of bish-
op. in time
of his
life.*

went

went to the Ile of Farne, did at certaine times secretly serue our Lorde in spirituall warfare. And they brought him a part of the clothes that were about the holy bodie , which he both receauing thankefullly as acceptable presentes , and molt gladly reioysing to heare of such miracles (for he kissed the clothes with as great affection as if they weryet about the fathers body) put you on (quoth he) new clothes about the body for these that you haue brought me, & so lay it againe in the cheast you haue prouided for the same. I know most certain that that place shal not remaine long empty, which is hallowed with such a speciall grace of this heauenly miracle , And how happie is he, vnto whom our Lord (the author and giuer of all blysse) will vouchsafe to giue leaue and lycence to rest in that place?

These and many lyke thinges when the bishopp had sayed, with many teares, and greate compunction , and trembling toungue, the brethern did as he had bydden them, and wounde the body in a new clothe , and put it in a new cophin, and so layed it aboue the pauement of the chauncell. And shortly after , the dere beloued of God bishopp Eadbert , was taken with a bytter and burning disease, which dayly encreased and waxed more feruent, so that not long after , which was the fixt day of May , he departed out of this world, and went vnto God. And his body was also layed in the graue of the blessed father Cutbert, with the cophin ouer him, in which they had put the vncorrupted body of the sayd father. In which place signes & miracles sometimes done in restoring the sicke to their health, do beare witnes and confirme the merit and ver-

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tuous lyues of them both. Of which miracles we
haue longe since, put certaine in memorie in the
booke of his life, but yet we haue thought it cō-
uenient to adde thereto certaine in this historie
also, which we happened to heare and learne of
late.

*How a certaine man was cured of the palsey at his
tombe.*

THE XXXI CHAPTER.

THERE was in the same monasterie, a certaine monke named Beadwegen, whose office of longe time was to serue such guestes and straungers as came thither, and is a lyue yet at this day, a man of whose great deuotion and religious conuersation, all the bretheren and strangers that resorte thither do beare witnesse and testifie, & that obediently and dewly he doth the office imposed on him, only for the rewarde that he looketh for aboue. This man on a certaine day when he had wasshed in the sea, the mantels or clothes that he occupied in the hospital, comming home againe, was in the myd way sodainly taken with a paine in his bodie, in such wile that he fell downe on the earth, and lay flat on the ground for a prettie space, and could scant at last get vp againe. And when he was risen vp, he felte the halfe part of his body from the head to the feete, to be greuously taken and striken with a palsey, and so with much paine he came home to the house leaning himselfe on a stasse. The disease grewe and encreased by litle and litle: and when night came, it was wan-
ken so greuous and painfull, that the next day he
was

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was scantable to rise vp, or to go by himselfe.
Into which paine and aduersitie he being thus brought, conceaued in his mynd a profitable way and counsell, which was to get him to the church by some meanes or other as well as he could, & to enter into the tombe of the blessed father Cut-
berete, and there vpon his knees humbly to beseeche the highe soueraine goodnes of God, that eyther he might be deliuered from the anguish and paine, if it were so expedient and profitable for him, or els if it behoued him to be longer chastened with that grief by the gratiouse prouision of God, that he might then patiently and with meeke mynd, beare and suffer this paine and affliction imposed vpon him. And as he had devised and purposed in his mynde, so he did in deede, and bearing vp and staying his feble lymmes with a stasse, he went into the church, and therfell downe prostrate at the corse of the man of God, praying with fervent entent and deuotion, that through his helpe and intercession our Lorde would be good and mercifull vnto him. And as he was at his prayers falling as it were in a certaine softe slumber, he felte (as he him selfe was afterward wont to tell) like as a great brede hand to touche his head in that place where the griefe was, and with the same touching passe a long ouerall his body to the very feete, on that syde where the paine lay, and there with all by litle and litle the griefe went away, and straight theron followed perfect health: which done he awaked forthwith, and rose vp sound and hole, and geuing thankes to our Lorde for his health, came and shewed the bretheren what had chaunced vnto him. And to the great reioy sing of all
D d 3 men

men, he retourned againe to the office and seruice that he was wonte diligently to doo, being now as it were made better and more seruiceable by this tryeng and examining scourge of God. The clothes also wherewith the holy body of Curberte was clad, eyther before in his lyfe time, or In the third after when he was dead, did not want the grace to me of S. and gifte of healing the sicke: as who so will read Bedes wor- shall synd in the booke of his life and vertues.

How a certain man of late at S. Cutbertes reliques, was cured of a great sore in his eye.

THE XXXII. CHAPTER.

Y Et this one thing is not to be passed ouer or vnspeaken of, which three yeares paste was done by and at his reliques, as was related vnto me by the same man on whome it was done. And it was in the monasterie, which is buylt by the riuier of Dacore, and thereof hath his name, in which that time Swibert a good religious man was head and Abbot. In that monasterie there was a certayne yong man, that hadd a foule ill fauored swelling in the lid of his eye, which dayly grewe bigger, and was like to put him in daunger of the losse of his eye. The physicians layed salues and plaisters thereto to assuage the swelling, but they could doo no good thereto: some men wolde haue it to be cut off, other fayed, no not so, for feare of a farther daunger. And thus the foresaid poore brother continewed in this case no small tyme, and could gett no helpe at mans hande against this perill the losse of his eye, but rather it dayly encreased and waned

waxed worse, till at last it was his chaunce through the grace and goodnes of God, to be healed sodainly by the reliques of the most holy father S. Cutb. rt.

For when the monkes had founde his bodie not rotten nor corrupted, after it had many yeres lyen buried, they tooke parte of the heare of the head, which in maner of reliques they might giue or shew for signe of the miracle to their fryndes when as they came, and defyred the same. A little parte of these reliques, were at that tyme in this monasterie, in the keepinge of one of the priestes there named Thridred, who now is Ab- bix of the house. Which man on a certaine daye went to the church and opened the shrine of reliques, to geue a parte thereof to a frynde of his. At what tyme it chaunced, the yong man which had the sore eye, was present in the church, and when the priest had geuen his frynd such part ther of, as he would, he gaue the rest to the yong man to lay vp againe in his place. Who by a good motion of minde that came vnto him, as lone as he had receaued the heares of the holy head, tooke them & put them to his sore eye, and helde them there a space to keepe downe and assuage the greuous swelling therewithall. That done he layed the reliques vp againe in the shrine as he was bid- den, beleeuing that his eye should shortly be hea- led by the heare of the man of God, wherwith he was touched. And his faith and belief decea- ued him not, for it was at that tyme (as he was bad such wont to tel) about 7. of the clocke in the morning: they should and as he thought vpon his busines & went about other things as the day required, toward none the same day, hapned sodainly to touche his eye,

If they
which now
preach on-
ly faith,
they should
see such mira-
cles now.

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the which he felte and found with the eyled and
all, as whole and founde, as if there had neuer
bene seene any blemishe or swellinge therin.

*Thus endeth the fourth Booke of the history
of the church of England.*



THE FIFTE BOOKE OF THE HISTORY of the church of England.

*How Aedilwalde Cutberts successour lyuing a solitary
and hermytes lyfe, alayd by prayer for certaine of
his brethern, a great tempest in the sea.*

THE I. CHAPTER.



HE famous and reuerend fa-
ther Aedilwalde, who by his
virtuous and worthy behau-
our many yeres in the mona-
stery called Inripe, had brought
the office of priesthoode, which
he had taken yppon him, in
greate reuerence and estimation, succeeded Cut-
bert the man of God in practise of that solytary
and lonefull lyfe, which he passed in Farne island
before

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before he was made bishopp. Whose worthynesse
and good lyfe, that all men may more euidently
perceave, I will declare one miracle wrought by
him, as one of the same company, for, and in
whom it was wrought, declared to me: to witt,
Gutfride, a faitfull seruaunt of Iesus Christ, by
vocation a priest, who afterwarde was Abbor of
the same church of Lindisfarne where he was
brought vp.

I came (said he) with two other of my bre-
thern to Farne Island, desiring to speake with the
reuerend father Aedilwald, and when we hadd
talked with him a while to our greate comforde,
and afterwarde receiuinge his blessing hastened
homeward againe, beholde, sodainly as we were
in the mydste of the sea, the caulme in which we
sayled was taken away, and so greate a tempest
and terrible storme came yppon vs, that neyther
with sayle nor ower could we preuaile, nor looke
for any thinge but present death. And when we
striuing longe with the winde and the sea to no
effeete, looked backe if perchaunce at lenght by
any possible meanes, we might return to the lland
againe from whence we came, we manifestly per-
ceaued, that one euery syde with like tempest
our iourney was stayed, and our returne intercep-
ted, and no hope of escape in our selues.

Afterward when we descrid the lande a farre
off, and looked stedily towardes the same, we
sawe in Farne islande, that vertuous and holy fa-
ther Aedilwald come out of his caue to loke how
we sayled away. For as soone as he heard the blu-
steringe of the winde, and rage of the Ocean sea,
he came foorth to see what might happen and
chaunce vnto vs. And when he sawe vs labou-
 ging

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ring harde against the surges of the sea, and in cleane desperation of recouering the lande, he fell downe vpon his knees, and prayed to almighty God, father of our Lorde Iesu Christ, to deliuer vs from that present daunger of death: And when he had ended his prayer, he appeased the rage of the sea in such sorte, that the violence of the storne altogether ceasing, we had winde & wether at will, without any surges of the sea, or greate waues of water, vntil we came to lande.

When we were on ground, and had layde our shippes at ancre, straytwayes the same storne and tempest which for our sakes was a litle while layed, beganne againe, and ceased not his rage all that daye, to the ende to geuen vs to vnderstand, that the litle caulme which happened, was geuen of God from heauen at the contemplation of that godly mans prayer, to deliuer vs out of daunger. This vertuous man, and high in fatiote with almighty God, continued in Farne Island twelue yeares, and there died: but he is buried in Lindisfarne Island, nere to the place where the bodies of the forementioned bishops lye, in saincte Petet the Apostle his church. These thinke were done in kinge Elfrides raigne, who was kinge of Northumberlande, eightene yeares after his brother Ecgfride.

How bishopp John, cured a dumne man, with blessing him.

THE II. CHAPTER.

Of S. John
of Benet-
lake.

IN the beginninge of this kinges raigne, when bishopp Eata was dead, John, famous for his

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his integritie & puritie of lyfe, tooke the bishopricke of Hagulstald vpon him, of whome his neare and familiar acquaintance, were wonte to reporte many straunge miracles and vertues, wrought at diuerse severall tymes: and specially amongst all other, Berethum sometime his deacon, but nowe Abbot of the monastery called Inderwodde, a man worthy of al reverence and credit for his truthe, of the which I haue thought good to commit one or two to your memories. There is a secret and solitary mansion place compassed about with a greate wood, and closed rounde with a deeke, distant from Hagulstalde not past a myle and a halfe, but diuided with the riuier Tine, which runneth betwixte them both, hauing a church yard of saincte Michaell the ar-changell, where this holy man was wonte to seiourne and make his abode very often, as occasion and time serued, with a fewe of his companions, to geue himselfe most earnestly to prayer and study, but specially in the time of Lent.

And when at a certayne tyme (lent being at hand) he came thither to abyde after his accustomed manner, he commaunded those that were about him, to seeke some poore begger, and impotent Lazar, whome he might haue with him all the time of his continuance there, to extende his charitie and deale his almes vnto him. There was in a towne not farre of, a younge man that was dumne, well knownen of the bishopp (for he vsed to come before him oftentimes to receiue his almes:) who was never able to speake so much as one worde. Besides, he hadd such an unseemely sore in his heade, that in the crowne and higher partes, there coulde not a heare take roote

roote, only a fewe euill fauored rough haires stooode staringe rounde about his temples. This impotēt Lazar the bishop cōmaunded to brought thither, and a harbour to be made for him within the precinct of his house, where he might ordinarily euery day receiue his almes.

And when one weeke of Lent was past, the next sounday he willed the poore man to come into him: when he was come, he bydd him put out his toungue and shew it vnto him, and taking him by the chinne, made the signe of the holy crosse vpon his toungue: & when he had so signēd and blessed it, he commanded him to plucke it in againe, and speake sayinge, speake me one worde, say *gea, gea*, which in the english toungue is a worde of affirmation and consent in such signification as yea, yea. Incontinent the stringes of his toungue were loosed, and he said that which he was commaunded to say. The bishopp added certaine letters by name, and bid him say **A**: he said **A**. say **B**. he said **B**. and when he had said and recited after the bishopp the whole crosse rewē, he put vnto him sillables and hole wordes to be pronounced. Vnto which when he answēred in all pointes orderly, he commaunded him to speake longe sentences, and so he did: and ceasēd not all that day and night following, so longe as he could hold vp his head from sleepe (as they make reporte that were present) to speake and declare his secret thoughtes and purposes, which before that day he could never vtter to any man: in like manner as that longe lamed Lazar, who restored by the Apostles Peter and Iohn, to the vse of his legges agayne, stooode upp and walkeſ and entred into the temple with other wal-

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kinge and leapinge and praysing God with much ioy and myrthe, that he could now go vpon his legges, which benefit he had lacked for so longe time before.

The bishopp also reioy sing that he had his speach againe, commaunded the phisicion to take the fore of his head in cure. Which he did, and by helpe of the bishopps benediction and holy prayer, the skinne came againe, and haires grewe as sightly to see as any other mans. So he that was before euill fauoured, dumne, and a lothesome creature to looke to, was now made a hansom younge man, his countinancē amiable and pleasaunt to beholde, his toungue ready and nimble to speake, his haire curled and faire to see. And so reioy sing for the recovery of his health, he returned home, notwithstanding the bishopp offred him lodginge and gentle entertainment, amon-
gest his owne familie.

How the said bishopp healed a sicke mayden by his prayer.

THE III CHAPTER.

THe same good Abbot Berecht, tolde me an other greatē miracle done by the said bishopp, and this it was. When that learned prelate and Reuerend father Wilfride, after longe exile and banishment was recouered againe to the bishoppicke of Hagulstalde, and the same bishopp Iohn translated to Yorke after Bosa (a man full of all godlynesse and humilitie) was departed out of this transitory life, he came on a certaine time to a Nunnery in a towne called Vetade, where Here-
buga

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buge was abbesse. When we were there, said he, and entertained gently with good harte and che-
refull countenance of al, the abbesse tolde vs, that
one of her couent and younge nonnes (which was
her owne daughter) beinge sicke, lay languish-
inge and pininge away, Because she was let blood
of late in her arme: and while she was thinking
of it in her fonde and foolyshe fantasie, the so-
dayne payne made her very weake: which grow-
ing vpon her more and & more, the arme where
the vaine was opened, waxed very sore, and so
pitefully swollen, that a man coulde scarce grapse
it with bothe his handes, and she lyinge in her bed
for the greate intolerable paine, seemed to be al-
most dead and at the pitts brimme. Wherfore
the Abbesse besought this good bishopp to go in
and blesse her, for she beleued stedfastly, that if
he did ether blesse her or touche her, the vehemē-
cy of her desease woulde cease, and she should
stratyways beginne to amende:

He alked them when she was let blood, and vni-
derstanding it was donne at the prime of the
moone, sayed, that it was very vnskilfully & vn-
discretly donne to let her blood at the prime of
the moone. I remember well (quoth he) Archebishi-
op Theodore (renommed among all his posteritie) tolde,
that letting of blood and opening the vaine
was very daungerous about the first quarter of
the moone, and ryfinge of the sea. And what can
I do for this mayden, now she is at deaths doore?
Notwithstandinge she besought him very instantly
for her daughter, which she loued tenderly (for
she purposed to make her abbesse after) and at the
lenght with much a doo, obtained so much of
him as to go into the chamber, and see the lycke
mayden.

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maiden. Wherfore he tooke me with him, & went
to the mayden which lay languishinge (as I said)
with greate and intolerable paine in her arme, so
swollen that it coulde not once bowe at the el-
bowe. And standing there he sayd certaine prayers
ouer her, and after he hadd blest her, went out
againe.

When we had sate an houre at the table, one
came in and called for me, and leadinge me aside
from the company, sayde, Coenburge (for that
was the maydes name) desyreth you to come to
her as sone as you can. When I came in to the chā-
ber, I founde her very chereful and merry, and as
it were almost hole. And when I had sate by her
awhile, shall we call for some drinke saide she
mary with a good will quoth I, and I am right
glad you ar able so to do. When we hadd both
dronke, she beganne to declare vnto me, that
after the bishopp hadd prayed for her and
blesst her, and went out of the chamber, she be-
ganne to amend and waxe better, and albeyt I
haue not recouered my former strength againe,
quoth she, yet all the anguishe and paine is gone,
both out of my arme (where it was most feruent)
and also out of all other partes of my body, the
bishop as it were carying all out of doores with
him, though yet the swellinge seemeth scant all
alayed in my arme. As we were taking our leaue,
and departinge thence, the swellinge also went
away, as the paines and anguish of her body
did before: so the maiden deliuered from danger
of death and other wofull paines, gaue laude and
praise to God, with the rest that were there atten-
ding and waytinge vpon her.

How he healed an Earles wife with holy water.

THE IV. CHAPTER.

Of this forsaide bishoppe, Berecht Abbot of Inderwodde told vs another miracle, not much vnlike to this. An earle called Lord Puch, had a manour, about two miles from our monastry, whose lady had bene troubled with such a vehement desease for fortie dayes, that in thre weakes space, she was not able to be caried out of the chamber, where she lay. It fortuned one day *Dedication of churchs.* this deuout and godly father to be sent for by the earle to dedicate and hallowe a Churche, and when the solemnity of this dedication was past, and the Churche hallowed, the earle invited him home to his house, and (as ciuitie and courtesie required) desired him to dine with him. The bishop refuled his gentlenesse, sayinge, that of dewty he must returne and go to the next Abbaye : But the earle most instantly entretinge him, promised that he wolde bestow great almes on the poore, if he wol d vouchsafe to go home to his house that daye and breake his fast. I entreated him in lyke maner as the Earle did, promising that I wold geue some almes also to relieue the poore if he wolde go to dinner to the earles house, and blesse him, together with his familie. And when we had obtained so much of him with longe entreatie, at length we went to the earles house to take our repast. The bishop sent the sick lady by one of the company that came with him, some of the holy water which he hallowed in dedication of the church, commanding him to wil her to drink of it,

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and to wash that part of her body therwith, where the grief was most vehement. All which beinge done, she rose out of her bed whole and sounde. And perceauing that she was not only cured of her longe infirmitie and desease, but made also as lyuely, lusty and stronge as euer she was before she came to the table, she shewed her selfe very officious in caruinge and drinkinge to the bishoppe and all the whole table, and ceased not to vse such courteous offices all the dinner time: folowing in this pointe sainte Peters mother in lawe, who deliuered from her hotte burning feuer, by the only touche of Christes hande, rose upp as stronge & whole as euer she was before, and serued them at the table.

How he cured another earles sonne, lyng at the pointe of death.

THE V. CHAPTER.

THIS bishoppe called another time in like manner to dedicate and hallowe a Church of the earle Addi, was desired by the earle after all the solemnities were done, to go into one of his children, which was very sicke and ready to die, as being benummed of all senses and naturall operations of his body : the cophin also or chest, wherin he should be laid after his death, was prepared & made ready. Furdermore the good earle intreated him with weapinge teares, desiring him for the passion of God that he woulde go in and pray for his sonne, because his life was both necessary and deare vnto him : for his parte he stedfastly beeleeued that if he woulde lay his hande vpon him

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*The faith and blesse him once, he shoulde streikwaye recou-
er. At his desire and longe entreatyance the bish-
oppe went in, and sauwe him (to the greate dis-
comfort and heauiness of all that were present)*
Church.

*redy to yelde vp the ghoste, and the cophyn hard
by him in which he shoulde be buried. He made
his prayer to God and blesst him ; and going out
spake those comfortable wordes that men vle to
sick folke, to wit, I pray God send you health and
speedy recovery from this deafease.*

And when they had sate a while at the table, the childe sent to the earle his father, desiring to haue a cuppe of wine sent him, for he was thirstie. The earle being glad with all his harte that his sonne could drinke, sent him a cuppe of wine which the bishop had blessed. As sone as he had dronke of it, he rose out of his bed, put on his clothes, came downe from his chamber, went to the greate hall, saluted the bishop, welcomed the ghestes, and saide he had a good stomake and appetite to eate. They commaunded him to come to the table, and were glad that he was so well recovered. He sate downe, he eate, he dranke, he laught and made mery with them, and in all pointes behaued himselfe as the other ghestes; and liuinge many yeares after, continued in the same state with out any grudge of his olde deafease. The Abbot saide this miracle was not donne in his sight and presence, but he heard it by relation of them which were present when it was done.

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*Now by his prayer and blesinge, he relieved one of his
clerkes, maruaulously broosed with a fall from his
horse, and in greate danger of death.*

THE VI. CHAPTER.

Neither do I thinke it good to passe ouer in silence that greate miracle, which a faithfull seruaunt of our Saviour Christ named Herebalde, was wente to reporte to haue bene done & practised vpon himselfe, who at that time was one of his clergy, and is now Abbot in a monastery that bordereth harde vpō the riuier Wyre. So faire forth, said he, as it was lawfull for a man to iudge, I founde all the whole state and manners of his life ; correspondēnt to that grauitie and holinessē which is required in a bishoppe : wherof I am right well assured, because I was daily conuerlant with him. But touching his worthines in the sight of God, and sauour before the mighty iudge, which searcheth the secrets of all mens hertes, I haue had experience in many other, but specially in my selfe, as a man whom he in a maner restored from death to life, by his prayer and benediction.

For when in my first florishing and lusty youth, I liued amongst his clergy, and was set to schole to learne both to reade and singe, and had not yet abandoned all foolish fantaies, and youthfull trickes, it fortuned one day, that as we rode with him, we came into a goodly plaine waye and faire greene, which seemed a very trymme place to runne and course our horses in. And the young men that were in his company

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company, especially of the lay sorte, beganne to
desire the bishop to geue them leaue to course and
gallop their horses. But at the first he vtterly de-
nied and said them nay, with this checke: It is but
a foolish fonde thinge you desire. At the last not a-
ble to withstande nor gaynesay the ernest and im-
portunat request of all the whole company, he
said, do if you will: mary so, that Herebald refrayne,
and abide with me. Than I entreating as sup-
pliantly as I could to haue licence to galloppe my
horse and course vp and downe with the other
yonge men (for I trusted well my horse, which
the bishop himselfe had before geuen me) I could
not prauiale at all. But when I sawe them fetch
their horses vppe with the spurres, & turne nowe
this way, nowe that as couragiously with stoppe
and turne as could be, the bishoppes and I behol-
ding all their pastime, I strait waies ouercome
with wanton courage, could not stay my selfe,
but went amongst the thickest of them, and ran-
ne with the belt. And as I fetcht my horse vppe
with the spurres, I heard him behinde my backe,
with a deepe sigh, to say. O mercifull God what
wofull woo, woorkest thou to me in ryding after
this sorte. I heard those wordes, notwithstanding
with willfull will I minded to follow my pa-
stime.

And behold euene straightwaye, as my horse
would, being feare and couragious, with greate
violence & force he lept ouer a deeke by the way,
downe fell I to the grounde, and as one ready to
die, by and by lost all my senses, and was not able
to moue any ioincte of my bodie. For whereas in
the same place lay a stone clost to the grounde
couered with a litle greene turffe, and not one other

could

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could be founde in all that plaine vally and leuell
grounde, it fortuned by chaunce, or rather by the
divine prouidence of God to punish my disobe-
dience, that I pitched vpon the same stome with
my head and hande, which in the fall I put vnder
to stay my selfe, and so broke my thumme, and
sculle of my head, that (as I said before) I lay there
like a dead man ready for his graue. And because
I coulde not be remoued thence, they stretched
forth a pauillion, and made me a lodgynge in the
place.

This was aboue seuen of clocke in the mor-
ninge: from that houre vntill night I taried there
without any noyse or disquietnes, euene as it had
bene a dead man: than I beganne to reuie and
came to my selfe againe, and was caried home to
the bishops lodging, by certaine of my fellowes,
where I lay speachlesse all that night, casting and
vomiting blood, because my bulcke and inner
partes, were sore bruised with the fall. But the
bishop for the tender affection and singular good
fansie he bare to me, was maruailous for my
misfortune and deadly wounde, and woulde not
all that night after his accustomed manner tarry
with his clergy, but continuing alone in watch all
that night, as I may well coniecture, besought the
goodnesse of almighty God for my health and
preseruation. And cominge to my chamber early
in the morninge, said certaine prayers ouer me,
and called me by my name, and when I waked,
as it were out of a greate slumber, he asked me, if
I knewe, who it was that spake to me. And I ca-
sting vp my eyes, saied yea right well, you are my
dere bishop and master: than said he, can you re-
couer or liue? Yea quoth I, by your good pray-
ers

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ers if it please God. So streitwaiers laying his hand
ypon my head, and repeating the wordes of be-
nediction, he returned againe to his prayers, and
coming to see me a little while after, found me
sitting vp in my bed, and well able to speake.

Then moued, as it were with some inspira-
tion from heauen, asked whether I knewe with-
out all scruple and dout, whether I was baptizid
or no: to that I aunswere, yea forsothe I knowe
without all dout, that I was wathed in the holly
fonte of baptisme in remission of my sinnes, and
knowe the priestes name very well that baptizid
me: but he foorthwith replied saying if you were
Christened of him, doublisse you are not well
Christened, for I knowe him well, and am right
assured that when he was made priest, he coulde
not for his dul-hedded witt, learne, nor yet in-
structe, nor baptise: for which cause I straightly
chardged him, nor to presume to that ministerie,
which he could not accomplish accordingly: As
sone as he had spoken those wordes he beganne to
instructe and informe me in the faith againe: and
it came to passe that as he breathed in my face, the
paine vanished awaye, and I felt my body much
better than it was before. Then he called for a sur-
gion, and comauanded him to set my skull againe,
and knit it vpt together as it shoulde be, and by and
by with his blessing I was so well recouered, that
the next daye I was able to mounte on my horse
& ride with him to the next place where he min-
ded to lodge: and not longe after being fully re-
couered I was baptizid. This good bishop conti-
nued in the see, three and thirty yeres, & so trans-
lated thence to the ioyfull kingdome of heauen,
lieth buried in sainte Peters porche, in a monaste-
rie

423 CHVRCH OF ENGLAND. Lib. 5.
rie called Inderwodde, the yeare of our Lord 721.
For when he was not able for olde age to preach,
teache, & gouerne his bishopprike, he consecra-
ted and made Wilfride one of his chaplains Arch-
bishop of Yorke, and went to the said monaste-
rie, and there with good example and conuersta-
tion, ended his life.

How Cedwall kinge of the West Saxons, came to
Rome to be baptizid. How Hun also his successour of
devotion, went to the sepulchres and monuments of
the blessed Apostles.

THE VII. CHAPTER.

The third yere of kinge Aldfrides raigne, Ced-
wall kinge of the weast saxons, when he had
kept the souerainty in his country very stoutelie
for two yeres space, for Gods sake and hope of an
eternall kingdome in heauen, forsooke his owne
upon earth, and went to Rome. He thought it to
be a singulare glorie and renowne for him, to be
regenerated at the sea Apostolique, with the sa-
crament of baptisme, by the which he learned that
all mankinde had entrie to the kingdome of hea-
uen. Withall this hope he receaued, that as sone
as by baptisme he was clenched from sinne, and
made a member of Christes mystical body, he
should departe frō this worlde to the eternal ioye,
which by the prouidence of God, were both ful-
filled, euen as he had secretly determined in his
mind before: For cominge to Rome when Sergius
was Pope, he was baptizid on easter eue, the yere
after the Incarnation of Christ 689. & wearing yet
the white apparel, and robes of innocency which

424 THE HISTORY OF THE
were put vpon him in time of baptisme, he fell
sicke, and died, the 20. day of April. Whom the
Pope at his baptisme named Peter, that he might
beare that holy name of the Apostle, whose se-
pulchre and tumbe he came with great zeale and
deuotion to see many hundred miles, and buried
him honorably in his Church. And at the Popes
commaundement, an Epitaphe was engraued vpon
his tumbe, that bothe the remembraunce of
his good zeale and deuotion might continewe in
admiration through out all ages, and the readers
and hearers also might be stirred to the like god-
lynesse and deuotion. The Epitaphe was written
after this sorte.

AN EPITAPHE VVPPON KING Cedwall.

All dignities and worldly wealthe, all princely ioye
and myght,
All places and castells stonge, all ladies of greate
birth,
All triumphe and all princely attire, all pretious pearle
and pride
The feruent loue of heuenly blisse, made Cedwall set
aside.
And spedely to Peters seate, and monuments at Rome,
His fleshly lustes and filthy sinnes, with baptisme to
ouercome.
Through daungerous seas and hougy hilles, a pilgri-
mage to make
And happily the ioyfull starre, to endlesse comforde
take.
Incontinent when his repaire, was knownen among
the states,

Full

CHVRCH OF ENGLAND. 425 Lib. 5.
Full courteously they met him all, and brought him so
their gates.

Pope Sergius perceauinge eke, his zeale and godly
minde.

Did ioyfully baptise him streyt, and from his sinnes vnb-
inde.

He altered his propre name, and did him Peter call,
Deliueringe him from Sathanas snare, from misery and
from thrall.

But innocent lifethis worthy wight, on earthe did not
longe kepe,

Within fewe daies death did approche, and rocked him
asleepe.

Vndoubtedly great was his faith, great was the mercy
of Christ,

Whose iudgments who so seketh out, shall creke when
he is highst.

From Britanny that famous Ile, to Rome he safly past,
The monuments and Apostles tumbes, he sawe all as his
later cast.

Deatnes fiery dart his hart did perce, and brought him
to the grounde,

Where foisteringe mans carcasyeth, vntill the strum-
pet sounde.

Here couered with marbel stone, his body lieth at ease,
In paradise his soule abideth, Gods wrath he did ap-
pease.

Then euidet it is that be, who fro his realme did range,
For earthly things did heauen obtaine, and lost naughte
by the exchange.

AN OTHER EPITAPHE.

Here Cedwall is buried, otherwise named Pe-
ter kinge of the weast Saxons, who died the 20.
of Aprill

426 THE HISTORIE OF THE
of Aprill in the seconde indiction and liued thirty
yeares, or ther about, when that noble and migh-
ty prince Iustinian was emperour of Rome: and
had raigned four yeres in the empire, and Sergius
a trewe paterne of the Apostles, had sate two ye-
res in Peters seate.

As this good kinge Cedwall was takinge his
journey to Rome, Hun one of the kinges blood,
succeeded to the Croune of that realme, who af-
ter he had raigned there 37. yeares, gaue ouer his
kingdome and committed the gouernment of it,
to his children, and went himselfe to the tombes
and monuments of the Apostles in Rome, Grego-
rie beinge then Pope, hauinge an ernest desire to
wander like a pilgryme here in earthe for a time
about such holy places, that at the lenght he might
be more willingly receaued of the blessed saintes
in heauen: the which practise in those dayes ma-
nie englishmen, both of the nobility and som-
mons, spirituall and temporall, men and women,
*Pilgrimage
to Rome a
wonted-
matter in
our primi-
tive church* were wonte to vse with much emulation.

Of the death of Archebishop Theodore.

THE VIII. CHAPTER.

26.690. **T**He yere after kinge Cedwall died at Rome,
that is to say, the yere of our Lord 690. Ar-
chebishop Theodore, worthy of perpetuall re-
membraunce for his singular vertues, beinge very
olde and in those yeres, to which men commonly
by course of nature may come, to wit, foure score
and eight, departed out of this wordle. Which
number of yeres that he should liue and see, was
signified ynto him by revelation in a dreame, as
go his

CHVRCH OF ENGLAND. 427 Lib. 30
go his familiar frindes he was wont to reporte:
He continued in his bishoprike 22. yeres, and was
buried in saint Peters Church, where all the
other bishops of Canterbury are buried. Of whom
with the rest of his fellowes, equal both in digni-
ty and degree, it may be truly verefied, that their
names shall liue in glory from generation to ge-
neration time out of minde: for that I may vse
fewe woordes, the Church of Englande for the
time he was Archbishoppe, receaued so much
comforde and encrease in spirituall matters, as
they never receaued the like before nor after. As
touching his personage, his life, his age and man-
ner of death, the epitaphe written vpon his
combe in fowre and thir hy heroicall veries, doth
manifestly set out to all that haue accesse thither,
of which these are 4. of the first.

*A worthy prelate lyeth here, fast closed in this graue,
To whom the name of Theodore, the greekes most
justly gave.*

*With rule right the soueraintie, hauinge of eche de-
gree,
Christes flocke he fed with trewe doctrine, as al men do
well see.*

Four of the last.
*His soule was set at liberty (that lumpishe lumpe of
claye
Dissolued) When September had put ninetene daies
away.
And courtinge their fellowship, that liue a godly life,
Is companied with angells high, void of all care and
strife.*

How after the death of Theodore Berecht walde tooke the Archebiskoprike vpon him, and amongst many other bishoppes, consecrated and ordered by him, he made Tobie (a man very well learned) bishop of Rocheſtre.

THE IX. CHAPTER.

A. 692. **B**rechtwaleſucceded Theodore, and was Archebiskoppe of Canterbury, who before was Abbot of a monaſtry lyinge hard by the north of the riuſ Glade, otherwife called Rachwulf, a man dowtlesſe well ſeene in the knowledge of holy ſcripture, and very ſkillfull both in eccleſiaſticall and Monaſticall ordres, censures, and diſciplines, but nothinge to be compared to his predeceſſour: He was choſen to this bishoprike, the yere after the Incarnation of Christ 692. the firſt of Iuly, when Wicthrede and Swebharde were kinges of kent. He was confeſſated the next yere after, vpon a ſunday (beinge then the 29. of Iune) by Godwin Archebiskoppe and metropolitane of Fraunce, and was iſtalled and put in poſſeſſion the next day before the Calendes of September, which was alſo vpon a ſunday. Who amongſt many other bishops of his creation, after Gebmund bishop of Rocheſtre was dead, did confeſſate and ſubſtitute Tobie in his place, a man well experte in the Latin, Greke, and Saxon toungue, and all other liberall ſciences.

H. 692.

How Egbert a holy man, wolde gladly haue gone to Germany to preache, and coulde not, and howe Viſtberte went thither indeede, but because he could do no good, returned backe to Ireland, from whence he came.

THE X. CHAPTER.

The very ſelfe ſame time, Egbert a moſt reverend priſt, and faithfull ieruaunt of our Sauiour Christ, to be named by me with honour and reuerence, who (as we ſaid before) liued like a pilgriſme in Ireland, to obtaine eternall life in heauen, purpoſing with himſelfe to profit many, tooke vpon him the office of an Apoſtle, to preache the worde of God to certayne countries, which had not yet receued the ſame, nor heard of it. And many ſuch countries he knewe to be in Germany, of whom we Englishmen or Saxons, which now inhabit Britanny, are well knownen to haue our beginninge and offſpringe. All which of the Britons our neighbours, are corruptly called Germans, for of them there are Frisians, *Rugyns, ^{*People of} Danes, Hunnes, old Saxons, * Bruchtuars, and ^{high alle-} many other nations beſides, obſeruing yet the ri- ^{maigne an-} tes and ceremonies of paynims, to whome this ^{about the} valiant and noble ſouliare of Christ purpoſed to ^{Ciſte of} camiu. go, after he had ſailed rounde aboue Britanny, if ^{* People} happily he might deliuer any of them, from the ^{of the hi-} bondage and thraldome of Satan, and trade them ^{gher paſe} of Friseland toward Christ: or if this could not come to paſſe according to his expeſtation, then he fully determined to trauell to Rome both to ſee and to worſhip the chappels, monumentes, and tumbes of the holy Apoſtles and bleſſed Martyrs.

But

But the secret working of God, and answers by reuelations from heauen, suffred him to atcheue neither of these enterprises. For when he had chosen certain stoute men to accompany him, and such as were most meete to preache the worde of God, aswell for their good gesture and comly action, as for their profounde knowledge and wisdome, and had prepared all thinges necessarie for their voyage to sea, there came to him one day earlie in the morning a religious man, that had bene somtimes scholler and seruaunt to that good priest Boisill in Britanny, at what time this laid Boisill was cheefe gouerner of the Abbey of Mailros vnder Eate their Abbot (as we haue signified before) and shewed him a vision that he had the same night, and said. When matins was done I laid me downe vpon my bed, and falling in a little slumberinge sleape, Boisill that was somtimes my good Master and bringer vp, appeared to me and demaunding many questions, asked whether I knewe him. Yea Sir very well quoth I: you are my especiall good Master and frinde Boisill. Then said he, I am come now to shew our Lorde and Sauiour Iesu Christes commaundement to Ecgbert: which notwithstanding this, must be signified vnto him by thee. Tell him therfore that he is not able to go forwarde with the iourny, which he purposeth. It is gods will he go rather and instructe Columbes monasteries.

This Columba was the first preacher of Christes faith to the Pictes, dwelling beyonde the greate mountaines northward, and the first founder of a monasterry in the Isle Hu, which was had in great reuerence and estimation a long time, both of the Scottes and of the Pictes. This laid Columbe

The Red
Sankers.

CHVRCH OF ENGLAND. 431 Lib. 33
Columbe is now called of some Columcell: de-
riuing his name by composition of the Latin
woordes Cella and Columba, Ecgbert hearing
this vision, gave the messenger chardge that he
should reueale it to no man, lest peraduenture in
the end it might appeare to be a vaine and fanta-
sticall vision: but he considering the matter se-
cretly with himselfe, feared it was indeede trewe,
notwithstanding he neuer ceased to make prouis-
ion for his iourney, which he purposed to take
for the instruction of those countries in Germa-
nie. But within three or four daies after, the same
man came to him againe, saying, that the very
same night after mattins was done, Boisill appea-
red againe vnto him in a vision, and saied these
words. Why diddest thou thy message so negli-
gently and so coldly to Ecgbert? Go nowe and
tell him, that whether he will or no, he shall go to
Columbes monasteries. For, because their plowes
go not right he must reduce them to good order
againe. When he heard this, he chardged the
messenger, in like manner as he did before, to re-
ueale it to no man. And albeit he was so cer-
tified of the vision, yet for all that he called his
company together, and went forward on his
journey.

And when they had fraughted their shippes and
laied aborde all that should be requisite in such a
longe voyaige, and taried three or four daies for a
good winde, there arose one night such a velle-
ment tempest, that great part of the marchandise
in the ship being lost, she was left in the middell
of the sea lying vpon one side. But notwithstanding
this storne, all Ecgberetes goods were saued
and his companions also. Then he saying

432 THE HISTORIE OF THE
as it were, the sentence of the holy prophet, this
greate tempest happeneth for my sake, withdrew
himselfe from that iourney, and was content to
tarry at home. But one of his fellowes named
Vicþbert, a man notable both for his minde, mor-
tified with contempt of worldly things, and also
for deepe and profounde knowledge, tooke ship,
and arriuing in Frislande, preached the ghpstell of
Christ two yeares to the inhabitans there, and to
Readbert their soueraine and kinge. In the ende
finding all his labour spent in vaine amongst such
barbarous people, he returned to the solitary pla-
ces where he liued before (to witte into Ireland)
where he passed many a yeaer like an anchorit in
much perfection, and serued God in silence and
contemplation, and because he could do no good
in conuertinge those foriners to the Christian
faith, he studied howe he might better profit his
owne countrey men, by vertuous example of
life.

*How Wilborde preaching in Friselande, conuerted
many to Christ, and how also the two Henwaldes
his companions were martyred.*

THE XI. CHAPTER.

When that godly man Ecgbert, per-
ceaved that neither he himselfe
could be suffred to go and preache
to the countries of Germany, but
was staied for some other greate commoditie of
the Church, whereof he had vnderstanding by re-
uelation from God, neither Vicþbert coming into
those partes did profit any thing, he assaied yet the
second

CHVRCH OF ENGLAND. 433 Lib. 5.
feond time to send thither for the settinge forth
of Gods worde certaine holy and vertuous men,
able and willing to take paines, amouest whom
that notable and excellent learned man Wilbord
priest, was the chiefe. Who after their arriuall
thither being in number twelue, went streyt to *Friselande*
converted
to the faith
Pypine chiefe gouernourthen of Fraunce: where
being very frendly intretained of him, because he
had lately taken the lower part of Frisland, and
by force drijen out their kinge Radbed, he sent
them thither to preache, ayding & assyting them
with his princely authoritie, that no man should
by violence iniurie them, or interrupt their prea-
ching, and also bountifullly rewarding all such as
would embrace and receiue the fai. h. Whereby
it came to passe by the assistaunce of Gods grace,
that in shorte tyme they conuerted very many,
from idolatrie to the faith of Christ.

After the example of these holy men two o-
ther english priestes, which hadd voluntarilly li-
ued in banishment a longe tyme in Ireland for
hope of eternall lyfe, came to Saxonie, if hap-
pely by their preaching they might winne any to
Christ. As these good men had like deuotion, so
had they both one name, being both called Hen-
walde. Yet for diuersitie to knowe one from the
other, one was called blacke Henwalde, and the
other white Henwalde, because of the diuerse col-
lour of their haire: Both of them had a greate
zeale, and reuerend loue to Chrities religiou, but
blacke Henwalde was the better diuine. They
coming into the contrey, went to a farmers house
& desired they might be conducted to the Lord
which had the rule and gouernement there, say-
ing they had an embassie, & other matters of im-
portaunce

434 THE HISTORY OF THE
portaunce to declare vnto him. For the olde Sa-
xons had no Kings but many Lordes to rule the
countrie. Who as often as therewas surmise or
feare of warres towarde, did cast lotts equally a-
mongest them selues, and vpon whome the lott
fell, him they followed as their generall captaine,
as longe as the warres indured, and obediently
executed what so euer he commaunded. When
the warres were done, al the Lordes were equal in
powre and authority againe, as they were before.
The farmer entertained these good men, pro-
mising to conduct them to the Lord of the soyle
and according to their request, staid them three
or four dayes in his house.

When they were espied of the rude barbarous
people, and knownen to be of an other religion,
(for they soonge hymnes, psalmes, and other
deuoute prayers, and sayed masse, hauing with
them booke, and holy vessels, and a litle table
hallowed, in stede of an aulter) they had them in
jealousy, & suspicion, that if they came to the Lord
and talked with him, they would turne him quite
from worshipping of their gods, and bringe him
to the new religion of Christes faith, whereby
a litle and litle all the whole country should be
enforced to chaunge the old auncient manner of
worshipping their Gods, into some new religion
neuer heard of before. Wherfore they toke them
away sodainly and killed white Henwald with a
sworde, and blacke Henwald with longe tor-
ments & horrible dismembring al parts of his body,
and after they had murdered them, then cast
them into the riuers of Rhene. This fact when the
Lord of the country (whom they desired to see)
vnderitoode, he was very angry, that strangers re-
payring

CHVRCH OF ENGLAND. 435 Lib. 5.
payring to him, could not hat haue free passage.
And streytwais fending forth his men of armes,
slew al the inhabitants of the same village, burne
their houses downe to the grounde. Those good
priestes, & faithful seruants of our Sauiour Christ,
suffred the third day of Octobre: & to testify their
Martirdō vnto the world, there lacked no mira-
cles from heauen. For when their bodies were cast
of the painims (as we signified before) into the
riuer Rhene, it so fortuned, that they were caried
against the maine running stremme, almost forty
miles, where their companions were, & a greate
bright beame of light reaching vp to heauen shyn-
ed every night ouer the place, whersoever they
came, they themselues that had cruelly murdered
them beholding & seing the same. Moreouer one
of them appeared by vision in the night to one of
their companions, whose name was Tilmon (a
noble man of great renoune in the worlde, who
from the high degree of a knight, became a mōke)
shewing that he might finde their bodies in that
place, where he should see a light shyne from hea-
uen: which came so to passe, & their bodies being
founide, they were buryed with al honour worthy
for such holy martirs: the daye of their Martyr-
dome, or rather of the finding of their bodies, is
solēne & holy in thosse parties with much deuo-
tion & reuerence. Finally when that worthy and
renowned Captain of the Frenchmen named Pi-
pine, had vnderstāding of this, he caused their bo-
dies to buried very honourably in the churche of
Coullen, a famous citie situated hard by the riuere
Rhene: Besides it is commonly saied, that in the
place where they were killed a fontaine sprong vp
which at this present day, floweth with a greate
F f 2 stremme

How two reuerend and holy men were made bishoppes
so set forth & preache Christes religion in Fr. sland,
Switbert in Britanny, and Wilbode in Rome.

THE XII CHAPTER.

AT the first arrial of these holy men to Freslaland, Wilbrorde having licence of the prince to preach, went first to Rome, where Sergius at that present occupied the sea Apostolique, that with his lycence and benediction also, he might set vpon that Apostolike office of preachinge to the heathen, which he longe desyred: hoping with all to receiue of him some reliques of Christes holy Apostles and Martyrs: to the end that while in the coutry where he preached, he should erect churches, after the idolles were cast out & destroyed, he might haue in a readinesse, some holy saintes reliques, to bring in their place, and to dedicate churches in their honour, whose reliques he had received. Diuers other thinges also he learned and received from thence, requisite for so greate an enterprize. In all which requeste when his desyre was accomplished, he returned backe againe to preach.

At the very same tyme his bretherne and companions left in Freslaland altogether bent to the setting forth of Gods word, chose out of their company, a man modeit and sober in all outward behaviour, and humble of spirite, called Switbert to be their byshopp. Whom (sent for that purpose into Britanny) the most reuerend father in God Wilfride did consecrate, livinge then as a banished man out of his contry amongst the Marshes

Marshes. For at that tyme Canterbury had neuer a bishopp, Theodore was dead, and Berthwalde his successor (who went ouer the sea to be consecrated) was not yet returned to his bishoprike. The said Switbert returning out of Britanny, after he was consecrated and made bishop, went within a shorte tyme after to the Bruchtuars and conuerted a greate number of them to the perfect way of truth: but shortly after whenthe Bruchtuars were subdued and conquered by the old Saxons, all that receiued the gospell were dispersed: some into this corner, some into that. The bishopp him selfe with certaine other went to Pipine, which at the earnest suite of his ladye Slichildride, gaue him a dwellinge and mansion place in a Isle of the Rhene, which in their tounge is called *In litora*, that is to say, in the sea coasts where he buildinge a goodly monastry (which his successors possest at this present) liued there a very austere and continent lyfe, where also he died.

After the foresaid holy men that came to Frisland had preached there foure yeares or more, Pipine with the common assent of all the country, sent that vertuous and worthy prelate Wilbode to Rome, where Sergius was yet Pope, desiringe that he might be made Archebishop of that parte of Freslaland: which was fulfilled, accordinge to his request the yeare after the incarnation of Christ. 696. Vpon Sainct Cicelies day, and in Sainct Cicelies churche he was consecrated, and named Clement of the said Pope, and forthwith sent away to his bishoprycke, to wit, fourteene dayes after his cominge to Rome. At his returne Pipine assigned him a Cathedrall

People of
the higher
Frisia.

Churche in his chiefe and principall cytie, called by an olde auncient name of those countries, Wiltaburge, as you wouldest say a toun in habited of the Wiltes. In the French tounge it is called Vl-
 wilbord
 an english man, the first arch-
 bishopp of
 Friesland. tria&t. Where when this holy & reuerend father
 had builded a church, and preaching the faith of Christ far and wyde, had reuoked many from blindnes and errore, he erected also many chur-
 ches and monasteries through out all those coun-
 tries, and within shorte tyme after, made many bishops, chosen eyther out of those that came pre-
 sently with him, or of other which came thither
 afterwarde to preach, of which company ma-
 ny are now departed to God. But Wilbrorde cal-
 led otherwise Clement, lyueth yet a reuerent fa-
 ther euen for his age: for he hath liued in his
 bishoppricke thirty six yeres, and after many ago-
 nies and troubles of his heauenly warfare, labou-
 reth and panteth yet after the rewarde of euerla-
 stinge blysse in heauen.

How one in Northumberland rising from deathe, tolde many things that he had sene, som terrible to heare, and some worthy to be desired of all men.

THE XIII. CHAPTER.

THe very same time was wrought in Britanny a miracle worthy of perpetual remembrance, & not vnlike to the olde ancient miracles of times past, for to stirre vp and reuiue men liuing here on earth, from the death of their soules. A certaine man starke dead for a tyme, rose from death to lyfe, and tolde many notable thinges that he had seene, of which I thought it good to touche cer-
 taine

tayne briefly in this historie: There was in the coast of Northumberlende (in a place called In-
 cunning) an honest householder of the countrey, which with all his family lyued a godly and ver-
 tuous life: He fell sicke, and by vehemency of his dysease growing more and more vpon him, was brought to extremitie, and in the beginning of the night dyed.

But in the dauning of the day, reuiuing againe, and sittinge vp sodainly, made all that remained about the corse runne away, as men wonderfull-
 ly amased with feare. Only his wife which loued him tenderly (although she trembled and quaked) yet tarried still. And he comforting her sayed woman, be not afraide, for I am now risen in very deede from death which hadd me as it were in prison, and am permitted to lyue in earth amongst men againe, but not after the same ma-
 nner and trade as I did before. From hence forth my conuersation must be far vnlike to my former life. And rysing vp by, he went to the parish church, and continuinge there in prayer vntill it was fayre day light, forthwith diuided all his goods into three partes: one parte he gaue to his wife, an other to his children, the thirde he reserued to himselfe, and made distribution of it straitwayes amongst the poore.

Not longe after, dispatched of al worldly cares, he went to the Monasterie of Mailros, which is almost closed in with a creeke of the riuier Tuyde, where beinge shoren in, he went into a secret cell which the abbot had prouided for him, and continued there vntill his dyinge day, in luke contrition of harte and mortefiing of the body.

Ef. 4. that

that if his touȝe had not reported, yet his life had testified, that he had sene many thinges both terrible and also comfortable, which no other man had seene. Of the vision which in his departure he sawe, he tolde after this sorte; He that conduced and guided me in this vision, had a goodly bright shyning contenaunce, and was clothed all in white: and as it seemed to me, we went altogether in silence towards the rysing of the sonne: and as we walked furder, we came to a greate brodevally, so brode, so longe, and so deepe, that no man could measure it. That which lay on the lefte hande as we went, seemed to haue one side very terrible with flaming fier, the other intollerable with hayle, and snowe, beating and percing into euery corner. Both places were full of mens soules, which appeared to me to be cast interchaungeably, now hither, now thither, as it were with a violent tempest: for when they could no longer suffre the intollerable heare, and flames of fier, they leaped into the midst of that hatefull & deadly colde. And when they pitefully in that cold could finde no rest, they were againe reuerfed into those vnquenchable flames of fier.

As an infinite number of miserable and wretched soules were tormented without ceasing or intermission (as I might then see) with this alteration and interchaunge of paines, I beganne to thynck with my selfe, this peraduerture may be hel, of whose intollerable torments I haue heard men oftentimes talke. But to this cogitation and thought of myne, my guide aunswered sayeng. Nay, thinke not so, for this is not hel as thou doest suppose. But when he brought me farder, beinge altogether amased with that terrible sight, I sawe

the

the places rounde about vs sodainly to leese their light, and euery corner full of darknes. As we entred into them, within a litle space they were so thycke that I could see nothing, but the bright shewe and cote of him which did conduit me. When we wet forward al alone in this darknesse, beholde sodainly there appeared before vs, many rounde flames of fier ascending as it were out of a greate pitt, and falling downe againe into the same. When I was brought thither, my conduitor and guide vanished away, and left me alone in the midest of that darknesse, & horrible sight. But as those flakes of fier flew vp into the element still without intermission, and fell downe into the deepe donegon againe, I sawe the toppe of euery flake that ascended, full of mens soules, which in maner of little sparcles of fier, flying vp with the smoke, were somtimes on hye, & when the heate and vapors of the fier were gone, fell downe againe into the pitte. Moreover a soule & noyfome fauour, breaking out with the same vapours, which infected all the darke places rounde about.

And as I tarried there somewhat longe in great horrour and feare not knowinge what should become of me, in the ende, I heard sodainly behind my backe, most lamentable and pitifull crying, & withall a lowde skornefull laughing, as it had bene of some rude and barbarous people, insulting ouer their enemies, brought in thralldome and captiuitie. As soone as the noyse waxing somewhat clearer, came fully to my eares, I desiried a multitude of wicked spirites, which did hale, teare, and plucke, the miserable and wretched soules of men, into the midst of darknes, wee-

pinge, waylinge and lamentinge their state : the wicked spirites in the meane while skornefully laughinge and triumphinge at their myserie : amongest whom, as well as I could discerne, there was a moncke, a lay man, and a woman. The wicked spirites drawinge and haling them, went downe into that deepe fyery flaminge dongeon. And it came to passe, that when they were gone a greate way off, I could neither discerne the lamentable crye of those soules, neither the skornefull laughter of the deuils, but had always in my eare a cōfusē noyse. In the meane season came vp from the fiery flaminge dongeon, certaine euill fauoured blacke spirits, & compassed me rounde about, and with theire fiery eyes, and foule stinkinge sauours which they breathed out, had almost strangled me : Besides they threatened to take me with the fiery forkes in their handes: yet they could in no wise touche me, although they aduentred to afraye me.

When I was compassed in on euery side with such foule phinnes and ougly darknesse, I cast my eyes now this way, now that way, if hapely there might come any assistaunce or help to sauue me : and beholde there appeared behinde me (euen the very same way I came) the glimſing of a starre, shining in the midst of that darknesse, which waxing brighter and brighter and coming apace to me, dispersed those wicked spirites away, which with their fyery pronges were ready to rent me in all peeces : He that came and put them to flight, was the guide which conducted me before: Who turning streytwayes vpon the right hande, lead me as it were somewhat northward, where the sonne riseth in the winter,

ter, and in a trice, brought me out of darknesse into the fayre brode light. And as he lead me in the fayre shininge light, I sawe before vs a greate wall, which was so longe and so hye, that on neither side I could see any ende. I beganne to maruell and muse with my selfe, why we should go to the wall, specially when I saw no gate, nor loophole, nor any other entraunce vp vnto it : but when we were come thither, I can not tel by what meanes, we mounted quickly to the toppe, and beholde there was a fayre brode field, both comfortable and pleasaunt, so full of sweete fragrant sauours, and of fresh florishing floures, that incōntinent the sweete smell, droue quite and cleane away, all the stinking and lothsome sent of that darke firy fornace, which had almost stifled me. So goodly and clere a light shined there in euery place, that it seemed more fayrer, than the brightnesse of the day and beames of the some, when it is at the highest.

There were in that field innumerable companies of white couloured men, many seates, and infinite multitudes of soules reioysing & triumphing. As he lead me through the middest of those blessed soules, I beganne to thinke with my selfe, perchaunce this may be heauen, of the which I haue hearde men oftentimes preach. To this my imagination and thought, he answered saying, this is not the kingdome of heauen as thou doest imagine. As we went forward and passed the resting places of those blessed & happie soules, I sawe a more brighter shining light before vs, than the otherwas, & heard a swete melodious noyse of Musicians, besides that such a swete perfume & fragrāt sauour brak out in euery place that

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the other which I smelt before , and thought ex-
cessiuely passing, was in comparison vnplesaunte
and nothing worthe: in like manner as the other
bright shinninge light of the pleasaunt greene
fielde , in comparison of this seemed somewhat
darke and obscure. Into the which paradise of
pleasure, as I hoped well we shoule goe, sodainly
my conductour and guide stooode still, and turning
backe, brought me agayne the same waye , by
which we came.

In our returne, when we came to the mansi-
ons and resting places of those blessed soules, he
asked me , this question. Do you knowe what all
this is that you haue seene? I answered no: Then
he sayed vnto me. The vally which you saw hor-
rible with hott flaming fyre , and sharp byting
colde, is the place, where their soules remaine to
be examined and tried, which deferring the con-
fession of their sinnes , and amendment of life ,
had recourse to penaunce in the instant and pointe
of death, and so departed out of this worlde. Yet
bicause they made humble confession of their sin-
nes, and repented euuen at the houre of their de-
ath, they shall come to the kingdome of heauen
at the day of iudgement, and some before. For the
good prayers, charitable almes, and deuoute fa-
stinge of those that yet lyue: and especially the ho-
ly sacrifice of the masse , helpeth to deliuer many
out of those tormentes , before that terrible day.
Moreouer the fiery flaminge pitt , and stinkinge
doungell , which thou didst see , is hell mouth,
into the which whosoeuer falleth , he shall ne-
uer be deliuered thence. The goodly grene field
full of odoriferous flowers , where thou sawest
them al ioyful, iocund, & merry, is the very same
place

CHVCH OF ENGLAND. 445 Lib. 5.
place where their soules ar received , which de-
parte out of this lyfe in the state of grace , but yet
not of such perfection , that they deserue to be
brought streytwayes into the kingdome of hea-
uen: but for all that at the day of iudgement, shal
haue the sight and fruition of Christes deity and
immortall ioye, with his chosen and elected. On-
ly they which are perfecte in all their wordes ,
thoughts, and deedes, ar caried straith to heauen,
after they haue passed their transitorie life. The
place where thou heardest the sweete melodious
singing , with the goodly flagrante sauours and
bright shyninge light , is next adioyninge vnto
this.

Concerninge thy owne state, because thou shal-
haue thy naturall body , and liue amongst men
in the worlde once againe, if thou wilt diligently
examine thy doinges vpon earth, and direct thy
maner of liuinge in vprightnesse and simplicitie,
and refraine thy toungue from vaine & ydel talke,
certainly assure thy selfe to haue a resting place a-
mongest these blessed soules which thou seeſt
here : for when I went awaye for a tyme and left
thee alone, it was for no other caufe but to learne
and enquire , what should be come of thee. When
he had talked with me in this sorte , I vterly de-
tested this present life, and wwas forie to returne to
my naturall body againe, I was so rauished with
the swete fragrant sauours, and beautifull sightes
of that place which I did see , and especially their
society which for the time made their abod there.
Notwithstanding I durst not be ſo bold, as to de-
maunde or aske any question of my conductour
or guide, but in the midest of these meditations,
I perceaued (by what meaneſ I can not tell) that I
was

was in the world again, & liued as other men did. These sightes & many other things els, this vertuous and holy man wolde not report to slouthfull sluggards and idell folkes, men that had no regard of their owne life, but to such only, as eyther dismayed with feare of torments, or rauished with hope of eternall ioye, wolde gladly receiue and sucke out of his wordes, some heauenly comforde and encrease of piety.

Wel, to be shorte, in the same rewewhere his celle stooode, dwelt a monke called Hengils, promoted to the holy ordre of priesthod, which he honoured much with his vertuous workes. This man remaineth yet a lyue, and like a solitary hermiten in Ireland, fedeth his old impotent body with browne bread and cold running water. This monke oftentimes resorting to the sayed holy man, vnderstode by certaine questions which he propounded, what sightes he saw, after his body & soule were departed, and by his relation, all which I haue brefly declared, came to our knowledge. Moreouer he cōmunicated his yisions with king Alfride, a man excellently learned in al good literature, who hearde him with such comfort and attention, that at his desyre, he was placed at the lenght in the same monastery, and shoren in religion. In the which monastery at that time, Ecdilwald priest of most godly and modest life was Abbot, but now is made bishop of Lindisfarne, which church he gouerneth in right good ordre, both with holsome doctrine, and good example of life, semely for his vocation.

This holy man toke after in the same monastery a more secret cell vnto him, where with more liberty he might serue his maker, in continual prayer without

without intermission. And because the place was situated vpon a riuers side, he was wont to dippe and plunge him selfe in the flowing water often times, for the great desir he had to chastile his body, and to continue there singing of psalmes and other devout prayers, as longe as he could abyde for cold, the water now and then comming vp to his hippes, and now and then even to his chin. And when he came out of the water, he never chaunged his clothes being wet and cold, but taried vntill they were warmed and dried by the naturall heate of his body. In the winter season, when peeces of yce halfe broken dropt down on euery syde of him, which of purpose he had broken to ploung into the riuers, and diuerse men seeing him, said, it is a maruelous matter and straunge case brother Drihelin, (for so he was called) that you can possibly suffer such bitter & sharpe colde, he answered simplye (for he was but a simple and sober spryted man) I haue sene places colder then this is. And when they said vnto him, we maruell that you wil liue so continent & austera life, he answered I haue sene more austrie and hardinesse then this is. So vntil the day of his calling hence out of this wretched world, for the earnest desire he had of heauenly felicitie, he punished his old impotent body with dayly fastinge, and was by good frutefull instruction and godly conuerstation, a greate comfort vnto many. *How an other contrary wise dyinge, founde all the sinnes that euer he had donne, wristen in a booke, brought vnto him by the deuill.*

THE XIV. C H A P T E R.

Bvt contrarie wise, there was a man in the country & prouince of the Marshes, whose vi-

sions,

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fions, talke and manner of life did profit many, but not himselfe. In the time of Conrede, who raigned after king Edilrede, there was a certaine lay man taken vp for a souldiar, and put in office in the campe, who for his diligence and activitie in feates of armes, was in greate fauour with the kinge: but for the negligence and improvident care concerning the state of his owne soule, in displeasure with the prince. Wherfore the kinge charged him selfe soones to make humble confession of his sinnes, & amend his former lyfe, and vtterly to forsake all his detestable actes and hainous offenses, leſt by deaſhes ſodaine preuention, he loſte time of repetaunce and amendment of his life: but he, notwithstanding this gentill admonition, and frindly exhortation of his oueraine, contemned and ſet naught by thoſe comfortable wordes of ſaluation, and promised that he wolde do penaunce afterwarde. In the meane ſeafon being visited with ſickneſſe, he tooke his bedd and beganne to be more and more vexed with the vehement panges of his diſease. The kinge came to his chamber (for he loued him tenderly) and exhorted and counſeled him, that at the leſt now he wolde falle to penaunce for his naughty life, and ſinfull actes, before he died. Nay quoth he, I will not be confeſſed now, but when I am well recoured and able to go abrode againe, than I will, leſt if I ſhould now doe it, my felowes would ſay that I dyd that thinge now for feare of death, which in my proſperity and health I wold neuer doe. Wherein he ſpake to his owne thinkinge very ſtoutly and like a man, but certes, as it appeared after, he was myſtely deceaued with the crafty illuſions of the deuile.

When

CHVRCH OF ENGLAND. 449 Lib. §.
When the kinge came next to viſite him, and to geue him good couſell because his deſeafe grewe more vehemently vpon him euery daie, he cried out incontinent with a pitifull and lamentable voice ſaying. Alas what meane you my liege, why come you hither? You are nether able to profit, nor pleafe me, nor yet to do me any good. The kinge anſwered ſtreitways, Ah, ſay not ſo: ſee yee play the wiſe mans parte: Nay faith he, I am not madde, but I haue here vndoubtedly before my eies a wicked conſcience, all wounded and mangled. And what is this ſaid the kinge? Yf it please your highneſſe, quoth he: a little before your gra- ce came, two beutifull and hanſome younge men came into the howſe, & ſate downe by me, one at my head, the other at my feete: & one of the tooke a goodly faire booke out of his boſome, but little in quantitie, & gaue it me to reade. In the which when I looked a little while, I founde all the good dedes that euer I had done faire written: and God knoweth they were fewe in number and little in effecte: when I had done, they tooke the booke of me againe, and ſaid nothing.

Then ſodainly came there about me, an who- le legion of wicked ſprites, and beleeged the howſe rounde aboue in the other ſide, and ſittin- ge downe replenished euery corner within. Than he which for his oule euill fauoured blacke face, and highest ſeate appeared to be greatest amongst them, taking out a booke, terrible to all mens ſight, vniſeauable for greatneſſe, and for weight importable, commaunded one of his blacke garde, to bringe it to me to reade. When I had read a little, I founde all the enormous detestable fin- nes that euer I had committed, not only in worde

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and

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and deede, but also in light thoughtes, written
there in greate blacke letters: and he said to the
two faire younge men that late by me, why sitte
you here knowing most certainly that this fellow
is ours? They made answere. Trewe it is. Take
him and leade him away to the botomelesse pit of
damnation: and with that they vanish away. In-
continent two wicked sprites hauing fier pronges
in their handes, rose vp and stroke me, one in the
hed, and the other in the sole of my feete, the
which now with greate torment and anguish
creepe vp into the bowells, and other internall
partes of my bodie, and when they meeete toge-
ther I shall die, and be drawen hence by the diuels
(watchinge and whyuering about me) into hel
without redemption.

Thus spoke that miserable man lying in ex-
treme desperation, and so died out of hande, and
now lyuinge in thrauldome with the deuill in
euerlastinge paine, doth that penaunce (but all in
vaine) which in his life time he might haue done,
if it had bene but one howre, with an assured hope
of Gods mercy, and pardon for all his sinnes. Of
this miserable and wretched man, it is euident
that (as S. Gregorie writheth of certaine) he had
not those visions for his owne sake (whome they
auailed nothing at all) but for other men, who
knowing his lamentable end, might beafeared to
differ and prolonge the time of repentaunce, whi-
le they haue opportunitie and leasure, lest by so-
daine preuention of death, they die impenitent.
That he sawe diuerse bookees brought before him
by diuerse and sondry sprites, some good, some
bad, it was done by the diuine prouidence and
permission of God, to put vs in remembraunce
that

*A true and
necessary
doctrine
for this
wicked
time.*

CHVRCH OF ENGLAND. 451 Lib.5.
that our doinges and thoughts flee not away with
the winde, but are reserued particularly to the
straite examination of the dreadfull iudge. And at
the ende shall be shewed to vs, ether by the good
angells, which frindfully wishe our saluation, or
by the wicked sprites, which spitefully woorke
our damnation.

Concerning that first of all the good Angells
brought forthe a faire white booke, and the deuils
afterwarde their fowle euill fauoured black liggerz
the angels a little one, they an vnmeasurable greate
one: it is to be noted, that in his childehode he
did some good dedes, yet notwithstandinge he
disgraced all that euer was done before with his
lewde and loose demeanour in his youth. But if
he wolde haue amended in his youth, the wanton
toyes and foolishe panges of childhode, and with
well doinge haue rancommed them out of the
sight of God, he might haue bene brought to their
societie, of whome the Psalme of Dauid saith,
Beati quorum remissa sunt &c. Blessed are they *psal. 13.*
whose iniquities are forgeuen, and whose sinnes
are couered. This history I thought good to set
forth plainly and simplie, as it was declared vnto
me of that worthy prelate Pechthelme, to the
comforde of all suche, as shall reade it or heare it.

*How another in like manner, sawe a place of paine ap-
pointed for him in hell.*

THE XV. CHAPTER.

Frthermore I my selfe knew a religious man
(whom would God I had never knowe) placed
in a good and famous monasterie, notwithstanding
G g 2 he

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he himselfe was infamous for his lewde beha-
viour and loose life. I could tell his name also, if
it were worth the telling. This man was earnestly
rebuked of his bretherne and other head officers
of the monastery, for his enormities, and exhorted
to a better trade of life, but all in vaine. Not-
withstanding, albeit he would not geue eare nor
humbly obey their charitable exhortations, yet
they did tolerate him very longe for his externall
seruice, which was very necessarie for them, for
he was a singular good carpenter. This man was
much geuen to dronknesse & other wanton plea-
sures of dissolutnesse, and accustomed rather to sit
in his shop both day and night, than to come to
the Church to singe or pray, or heare the trew
worde of life with his bretherne, by which occa-
sion it happened to him, as men are commonlie
wounte to saye: He that will not come of his
owne accordē within the Church dore, shall runne
against his will to hell gates. For he being now
stricken with a very fainte desease, and brought to
extremitie, called all the couent about him, and
with much lamentation and deepe sighes, like a
man already damned, beganne to declare vnto
them, that he sawe hell gates open, and the deuill
drouned in a deape doungcon thereof, and Cai-
phas and all the whole rablement that put Christ
to death, cast in flaminge fier, hard by him: and
next to them (oh, miserablie and wretched man
that I am, said he) I see a place of eternall perdi-
tion prepared for me. His bretherne hearing these
wofull wordes, exhorted him earnestly to repent
and be sorry for his sinnes, while he was yet
alive.

Then he (brought to extreme desperation) an-
swered,

*old pro-
verbe.*

CHVRCH OF ENGLAND. 453 Lib. 5.
swered, No No. There is no time for me to amend
my former life, especially seing I perceiue my indi-
gement is past and fully complete already. With
thoſe wordes he died without receauing the fa-
crament. His bodie was interred in the formost
parte of all the Abbaie, not one of all the whole
couent durſt say masse for his soule, nor ſinge pſal-
mies, nor once ſay one Pater noster for him. Oh
howe farre aſunder hath God ſeparated light and
darkneſſe? The firſt bleſſed Martyr S. Steuen, rea-
dy to ſuffer death for teſtimonie of the truthe, ſawe
heauen gates open, and Ieſus ſtanding on the right
hande of God. He to the ende he might more ioy-
fully die, fixed the eyes of his mind there, before
his death, where he ſhould be after: but his for-
ſaid fellow, blacke in soule, blacke in body, and
blacke in all outwardē doinges, ſawe hell open, at
the houre of his death, and perpetuall damnation
prepared for the deuill and all that follow him.
Againe to the entent that though his death were
miferable in desperation, yet by his owne damna-
tion he might geue other ex:ample to repente and
worke their owne ſaluation in time, he ſawe his
owne place & doungon prepared amongſt ſuch
caytyffs, as Caiphas and his complices were. This
chaunced of late in the countrie of the Berni-
ciens, and was by common talke blaſted all the
countrie ouer: ſo that it ſtirred vp many to make
quicke confeſſion of their ſinfull acket, and nor to
take dayes with God. Which God graunt it may
worke alſo in ſuch as ſhall reade this preſent hi-
ſtorie.

How many churches of Scotland by the instant preaching of Adamannus, kept the feast of easter after the Catholique maner: and how he wrote a booke of holy places.

THE XVI. CHAPTER.

AT that time a greate multitude of Scottes in Ireland, and many Britons in Britanny, receaved by the singular gifte of God, the true manner of celebrating the feast of Easter, taught by the Catholique Church. For when as Adamannus a vertuous priest and Abbot of all the mounkes and religious men, that were in the Isle Hu, being sent Embassadour by the prince of his owne countrie to Alfride kinge of the Englishmen, and taryng a certain time in the countrie, sawe the Canonicall rites and ceremonies of the Church, and besides was sharply admonished by the lerned, that he should not presume to liue contrary to the vniuersall Church, neither in keeping the feast of Easter, nor in any other decrees, whatsoeuer they were, with his countrie men fewe in number, and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon, that whatsoeuer he had heard or sene in the english Church, he most gladly preferred it before the custome & manner of his owne. For he was vertuous, wise, and very expert in the knowledge of holy scripture. After his returne therefore into the countrie, he endeououred diligently to reduce all the Isle Hu to the brode beaten pathe of truth, which he knew very well, and had embraced withall his harte: but he was not able

*Catholike
obseruatiōs
so be pre-
ferred.*

CHVRCH OF ENGLAND. 455 Lib. 5.
able to bringe it to passe. Whereupon he sailed into Ireland, and preaching there and shewing them with gentill exhortations the true and lawfull obseruation of Easter, he waine many that were not in the dominion of the saied Iland of Hu, from errors to vnitie, received vniuersally of the Catholike Church, and taught them to obserue the true time of Easter.

This Adamannus, when the feast of Easter was now kept by his meanes in Ireland, after the institution of Christes Catholique church, he returninge to his Ilande againe, and preaching to his bretherne in the monasteries this generall obseruation, and kepinge of Easter as he had donne before, and yet being not able to compasse his purpose, it fortuned he fell sicke, and departed out of this worlde, before the yeare was compleate and fully ended. And that by the greate prouidence of almighty God so disposing it very sweetly: to the ende such a vertuous man desirous of vnyt and peace, should be taken hence to eternal life before easter came againe, for obseruation of which feast, he should haue bene forced to much variaunce and discorde, by such as would not embrase the truth.

This vertuous man wrote a booke of holy places very profitable for the readers, which he lerned at the lectures and expositions of Archwulf a bishop in Fraunce: who to see holy places and monuments, went to Hierusalem, and when he had wandred ouer all the lande of promesse, and had gone to Damascum, Constantinople, Alexandria, and other many Isles of the sea, was driuen in his returne by tempest to the weast coastes

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coastes of Britanny. Who within fewe daies af-
ter resorting to that worthy seruaunt of our Sa-
uiour Christes Adamannus aboue mentioned, he
was receaued with all kinde of humanitie and
frendelie entertainement, specially when he was
knownen to be lerned in scripture, and skilfull in
description of holy places. For Adamannus so
estemed him, that he put in writing whatsoeuer
notable thing worthy of remembraunce the bis-
hop testified that he had sene in those holy places:
and made a booke (as I said) thereof profitable to
many: but most of all to those, which lie farre from
the place where the Apostles and Patriarches li-
ued, and knowe nothing of them, but what they
may picke out with longe study & often reading.
This booke Adamanus dedicated to Alfride, & by
his liberality & charges, it was geuen to other in-
feriour persons to be read, the author himselfe
being rewarded with many goodly giftes, and
sent to his country againe. Out of whose writings
to gather some certaine things, and place them in
this our history, I haue thought it good and profit-
able to the readers herof.

*What thinges be mentioned in the same booke, touch-
ing the place of the nativitie, passion and resurrec-
tion of Christ.*

THE XVII. CHAPTER.

OF the place of Christes nativitie, he repor-
teth in this sorte: Bethleem a City of Dauid,
situuated in a narrow and streit mounte, compassed
with vallies on euery side, is a mile in lenght, from
the West to the East, very base and plaine with-
out

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out any toures or turrets. The walles are builded
flat without any battelments. In the east corner
therof, is as it were a denne not laboured of man,
but framed of nature. The vtter most parte of it, is
saied to be the place of Christes nativity, the in-
nermost the maunger, where he lay. This denne
couered somwhat farre inwarde with goodlie
precious marble, hath ouer the place where our
Lorde was borne, a great Church of the blessed
virgin Mary builded vpon it.

Of the place of his passion and resurrection he
wrote after this sorte. As ye enter into the Cittie
of Ierusalem on the North side, to come to the
holy places, ye must by ordre of streetes first go to
the Church of Constantine, which is called Mar-
tyrium, that is to say, the Martyrdome, or place
where the witnesse of our redemption was foun-
de. This Church the Emperour Constantine buil-
ded very gorgeously, because our Sauiour Christes
Crosse was founde in that place by his mother
Helena: Going from thence on the weast side you
shall see * a Church builded in Golgotha, where
that rocke is to be sene, which bore Christes cro-
sse and his blessed body fast nailed to the same, and
boreth now also a mighty crosse of siluer with a
greate brasen whele hanging ouer it full of lamps
and torches. Within the compasse & place where
Christes Crosse stode, was a vaute cut of the rocke:
In the which vpon an auiter there made, masse is
wonte to be saide for honorable men that die, the
dead corps standing without, in the strete.

At the weast side of the same Church, was also
a rounde Chappel of Christes resurrection, en-
gioned with three walles, & borne vp with twelue
pillers, hauing betwixte euery wall, a faire brode
waie:

* Of this
church
erected by
Helena
Constantin
Paulinus
Notensis
maketh
mention
Epist. 11.
ad Severum

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waye: which hath within his compasse and circuite three auters, in three places of the midle wall, south, northe, and weast. This chappell hath eight doores, and places of entraunce, directly ouer the three walles: of which four stande northeast and four weast. In the midle of this chappell, was laied the rounde tumbe of our Sauiour Christ cut out of the rocke, to the toppe of which a man standing within, may reach with his hande. It openeth on the east side, and hath that greate stone that was laied vpon, which vntill this day sheweth the print, & signe of the Iro tooles wherwith it was hewed and cut. Within, euen to the very toppe all is couered with marble. The toppe it selfe all gilted with golde, beareth a greate golden crosse vpon it. In the northe parte of that monument, Christes sepulchre was cut out of the same rocke and made seuen foote longe, & three handfuls higher then the pauiment. The coming in, is on the south side: where continually day and night twelue lampes burne, foure within the sepulchre, and eight aboue in the right side. The stone which was put vpon the brimme of the sepulchre, is nowe clouen. The lesse parte notwithstanding standeth at the doore of the same sepulchre as an aultar fouresquare. The greater parte standeth for another aulter in the same Church in the manner of a quadrangle, couered with faire white clothe. The colour of the said sepulchre semeth to be white and read decently mixted together.

What

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What he wroote of the place of Christes Ascension, and the Patriarches sepulchres.

THE XVIII. CHAPTER.

The Author aboue mentioned writeth also in this wise, touching the place of Christes Ascension. The mounte Oliuete is as high as the mounte Sion, but not so brode, nor so longe. There groweth no trees, but vines and olives: wheate and barlie, it bringith forth good stoor. The vaine and soile of that grounde is not shryued nor fleaten, but greene and full of grasse. In the very toppe where Christ ascended to heauen, standeth a greate rounde Church, with three porches rounde in a circuite yawted and couered all ouer. The inner chappell hauing an aultar toward the east, with a goodly frount in the top, could not be vaulted nor couered ouer, because the very place of Christes Ascension might be kept open. In the midle of which Church the last * printe of Christes feete left vpon earth, are to be seene, where he ascended into heauen openinge aboue and ready to embrace him. And although the earth be fet away daily of the Christians, yet it remaineth still and kepereth the very figure and printe, made with the steppes of his holy feete when he ascended. Rounde aboue the print of those blessed feete, lieth a brasen wheele, as high as a mans neck, hauing an entraunce & way in vpon the east side, & a greate lape hanginge aboue it in a pullie, which burneth day & night. In the west side of the same Church be eight windowes, & so may lapes hanging

* Who thinketh this incre-
dible, let him geue a reason of the pathe way by Sa-
lisbury, called S. Thomas pathe by Clarence, den parke.

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hanging in cordes directly ouer them. They shine
thorough the glasse to Ierusalem, and their light
is said to stirre the hertes of all that behold and
see it, with a certaine fervent zeale and compunction:
At the day of Christes Ascension euery
yere, when Masse is done, there cometh downe
from heauen a greate gale of winde & maketh all
that are in the Church prostrate themselues flat
vpon the ground.

Of the situation also of Hebron and monu-
mentes of old guncient fathers there, he writeth
in this sorte. Hebron sometimes the chiefest Citie
in all Kinge Dauids realme, shewing now only by
her ruines how princely and puissaunt she was in
times past, hath toward the east within a fur-
longe the double denne, where the Patriarches se-
pulchres are enuironed with a fowre square walle:
their hedd turned toward the northe: euery tum-
be hath his stone: all the three stones of the pa-
triarches being all white, squared as other stones
are vsed in building of great Churches. Adam
lieth aboute the north side, and vttermost parte of
the walle not farre from them, in an obscure tum-
be nor curiously wrought, nor workmanly set.
There are besides base memorials of three sim-
ple weemen. The hill Mambre also is a mile from
these monumentes, full of grasse and pleasaunt
flowres toward the north, and in the top it hath
a goodly champion and plaine fielde. In the north
parte wherof Abrahams Oke (which is nowe
but a stumpe as high as two men can reache)
is compassed rounde about with a Church. I haue
thought good for the profit of the readers, to in-
termingle in my historie, these thinges taken out
of the Authors booke, and comprised here in la-
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CHVRCH OF ENGLAND. 461 Lib. 5.
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more brieflie, and in fewer woordes. If any man
be desirous to knowe more of this matter, either
let him reade the same booke, or that litle * ab- * This ab-
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is extant in
the 3. tome
of S. Bedes
works.

*How the South Saxons receaued Eadbert and Collan
for their bishops, the West Saxons Daniel and Al-
dethelme for theirs: and of certaine writings set
forth by the same Aldethelme.*

THE XIX. CHAPTER.

THe yere of the Incarnation of Christe 705. An 705.
Alfride kinge of Northumberlante died, the
20. yere of his raigne not yet fully expired. After
him succeeded Osfrde his sonne, a child but eight
yeres olde, and raigned 11. yeares. In the begin-
ning of his raigne, Hedde bishop of the weast Sa-
xons, departed from this mortall life to immortall
ioye: For vndoubtedly he was a iuste man, one
that liued vpryghtlie in all pointes like a good bis-
hoppe, and preached sincerely like a trewe pa-
stor, and that more for the loue of vertue natu-
rally graffed in him, then of any instructours by
by often readinge taught him. Furthermore, the
reuerend father and worthy prelate Pechtehime
(of whom we must speake hereafter in place
where he shalbe mentioned) who being but yet
a deacon and younge monke, liued familiarly a
longe time with his succellour Aldethelme, was
wounte to tell vs, that in the place where the
said Hedde died, for reward of his holy life, many
great miracles and cures were done: and that men
of the same prouince vled commonly to carry
away

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hanging in cordes direftly ouer them. They ſhine
thorough the glaffe to Ierusalem, and their light
is laid to stirre the hartes of all that behold and
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from heauen a greate gale of winde, & maketh all
that are in the Church proſtrate themſelues flat
upon the ground.

Of the ſituation alſo of Hebron and monu-
mentes of old guncient fathers there, he writeth
in this forte. Hebron ſometimes the chiefest Citie
in all Kinge Dauids realme, ſhewing now only by
her ruines how princely and puissaunt ſhe was in
times past, hath towarde the east within a fur-
longe the double denne, where the Patriarches ſe-
pulchres are enuironed with a fowre ſquare walle:
their heddſ turned toward the northe: euery tum-
be hath his ſtone: all the three ſtones of the pa-
triarches being all white, ſquared as other ſtones
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ple weemen. The hill Mambre alſo is a mile from
theſe monumentes, full of graffe and pleafaunt
flowres towarde the north, and in the top it hath
a goodly champion and plaine fielde. In the north
parte wheroft Abrahams Oke (which is nowe
but a ſtumpe as high as two men can reache) is
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away

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away dust from thence and mingle it with water,
for such to drinke as were defealed and sicke : that
also the drinking and sprinckling of the same,
did cure many sicke men and beastes also. By
which occasion for often carying away of the sa-
cred dust , a great deepe pit was there made.

After his death , that bishopprick was diuided
into two dioceses. The one was geuen to Daniel,
which he keepeth at this present : the other to Al-
dethelme , where he ruled the people very pain-
fully four yeares. They were both lerned men,
skilfull in holy scripture , and all ecclesiasticall do-
ctrine. Aldethelme , when he was priest , and yet
but Abbot of the monastery of * Mailsbury wrote
(by the commaundement of the whole Sinode of
his country) a booke against the error of the Bri-
tons , for not keping the fest of Easter in his dewe
time , and doing many thinges besides , contrary to
the trewe obseruation and vnitie of the Church.
By reading of the same booke , he reduced many
Britons , subiect at that time to the Weast Saxons ,
to the Catholike solemnization of the feast of
Easter. He wrote also a notable booke of virginitie ,
both in longe verse and prose , with double
paines , following the example of Sedulius. He set
forth also many other , workes for he was notably
well lerned , very fine and eloquent in his talke ,
and for knowledge as well in liberall sciences , as
in diuinitie , to be had in admiration.

After his death , Forthere was made bishop in
his place , a man also much conuersant in holy scri-
pture. These two hauing the gouernaunce and
whole rule of that dioceſe , it was determined
by a decree in the Sinode , that the prouince of the
South Saxons (which to that preſent day apper-
tained)

* In the
borders of
Wilk-
shire.

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tained to the dioceſe of Winchester , where Da-
niel was bishoppe) ſhould haue a ſee and bishop
of their owne ieuernally. Whereupon Eadberte ,
Abbot in the monaſterie of that blessed bishoppe
Wilfride , was made and conſecrated firſt bishop
of that dioceſe. After his death , Ceolla tooke the
bifhoppricke vpon him : Who not paſt three or
four yeares departing this life , the ſee to this day
is vacant.

*How Coenrede kinge of the Marshes , and Offa king
of the East Saxons , ended their liues in the habit of
religion , and of the life and death of bishop Wil-
fride.*

THE XX. CHAPTE R.

The fourth yeaſe of Osredes raigne , king
Coenrede which kept the ſoueraintie in the
coutrie of the Marshes honourably for a time , did
more honourably forſake it , and all his domini-
ons. For vnder Conſtantine the Pope he went to
Rome , and receiuing there the tonsure and habit
of a religious man , at the Apostles tounbes , con-
tinued in praying , fasting , and dealing of almes
vntill his dying daie. Vnto this noble prince
Coenrede , ſucceeded kinge Edilredes ſon , which
Edildred had the gouernement of the ſame re-
alme before him. There went with him alſo to
Rome Sigheres ſonne , king of the eaſt Saxons ca-
lled Offa (whom we mentioned before) a prince-
ly , and beautiſfull gentleman , and then in his firſt
flowres and much desired of his ſubiectes to re-
maine and rule among them. But he moued with
like deuotion and zeale as the other prince was ,
forſoke his ladie , his landes , his kinsfolke , and
coutrie

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countrie for Christes sake, and the ghospell: that
in this world he might receiue an hundred folde,
and in the world to come life euerlasting with
Christ. When he came to the holy places at Rome,
he also was shoren into religion, in the which he
passed the rest of his life, and came to the vision
of the blessed Apostles in heauen, as he had longe
desired before. The very selfe same yere that these
two princes went out of Britannie, a worthy pre-
late and notable bishop, called Wilfride, died the
fortie yeare after he had ben made bishoppe, in
the territory, called Wundale. And his body well
chelte, was caried to the monastry of Rhippon,
where he had before liued, and with all honour,
and solemnite worthy for so noble a bishop, was
buried in Saincte Peters Church at Rhyppon: Of
whose life and behauour let vs briefly make men-

Lib. 3. cap. 25. Lib. 3. cap. 25. tion what things were done, returning as it were
backe againe to that which we haue ipoken be-
fore.

The life of Bishop Wilfrid the Apostle of Sussex. Holy 110d. This Wilfride being but a childe, was of such
cowardnesse and good nature, indued with so
many goodly qualities, of such modest and ho-
nest behauour in all pointes, that all the elders
and auncients did with a speciall good loue reue-
rence him. After he was fourteene yere olde, he
more esteemed a monafticall, and solitarie life,
than all secular and worldly wealth: which thing
when he had communicated with his father (for
his mother was departed to the mercy of God)
he gladly condescended to his holy requestes and
godly desires, and exhorted him to perfiste in that
godly purpose, which he had entended. Hereupon
he came to the Isle Lindesfarne, and there at-
tending ypon the monks, he diligently lerned,

CHVRCH OF ENGLAND. 465 Lib. 59
and gladly practised, all pointes of chasteitie and
godlinsse, required in a solitarie & religious man.
And because he had a goodly pregnant witt, he
learned speedely psalmes and certain other booke-
nes of prayers, beinge not yet shorne or profes-
sed, but well garnished with those vertues, which
far surmounted the outward profession, to witt,
of humility and obedience: for the which he was
well beloued and esteemeed both of the elders, &
also of his equals.

When he had serued God certaine yeares in
that monastry he perceaued by a little beinge
growen in iudgment (as a wise younge man that
could quickly foresee) the waye of trewe religi-
on and vertue taught by the Scottis, not to be alto-
gether perfect. Whereupon he fully determined
to make a voyage to Rome, only to see what rites
and ceremonies were obserued there, as well of
secular priestes, as of religious persons. Which
determination of his, after notice giuen to his
Brethern by priuy conference, eche man did wel
commend it, and persuaded him to go forward in
his good purpose. Incontinent coming to Quene
Eamfled (who knew him well, and by whose
counsell and commendation he was receaued in-
to that monastry) declared to her highnes, that
he had an earnest and feruent desire to visit the
monuments of the holy Apostles. The Quene
much delighted with the young mans good pur-
pose and zeale, sent him to Canterbury to kinge
Ercombert her vncles sonne, requiring that it
might please his highnesse to send him honorably
to Rome: at what time Honcius one of blef-
fed Pope Gregories schollers, a man profoundly
lerned in holy scripture, was Archbishopp there.

Hh

When

When this younge man lackinge nether good courage, nor lively spirite, had tarried there a space, and employed his diligence to learne and commit to memory, that which he ouerloked, there repayred thither an other younge gentleman whose name was Biscopus, and his Christen name Benet, one of the nobles of England, desirous to go to Rome of whom I haue made mention before. The kinge committed Wilfride to this younge gentleman and his company, with charge that he should conduct him safe to Rome. When thy came to Lions in Fraunce, Wilfride was stayd there by Dalphin, bishop of that city. The gentleman went on his iourney to Rome. The delight and pleasure, which the bishop had in Wilfrides wise talke, amyable continuaunce, iolly actiuity, and graue inuention, was the occasion why he was stayed there. For that cause also he gaue him, and all his company frendfull intertainment as long as they continued there: and furder offred him the gournement of a greate parte of Fraunce, the mariadge of his brothers daughter (which was yet in the flower of her virginity) brefely to adopte him for his heyre, if he wolde make his abode there. But he rendring louly and harty thankes for so great courtefy & gentillesse, that the bishop vouchsafed to shew vnto him being but a straunger, answered, that he was fully determined to vndertake an other conuerstation and trade of life: and therfore had forsaken his country, and taken vpon him this iourney to Rome. Which when the bishopp heard, he sent him to Rome, with a guide to conducte him in the way, & gaue him mony sufficient to beare his shadges, desirng that at his return, he wold remember

member to take his house by the way. Wilfride within fewe dayes after coming to Rome, & occupying himselfe in dayly contemplation of heauenly thinges, according to his first determination, fell acquainted with a notable holy and learned man called Boniface, who was Archdeacon, and one of the Apostolike Popes counsellers. By whose instruction he learned orderly the foure bookeſ of the Gospell, and the trewe count of Easter, and many other godly lessons commendable and profitable to vnderstande the orders & disciplines of the church, which he could not attaine vnto in his owne country. And when he had passed certaine monethes there, in godly exercize and study, he returned agayne to Dalſine in Fraunce, and after he had tarried with him three yeaſes, he tooke the inferiour orders of the bishop, and was ſo entierly loued of him, that the bishop fully determined to make him his ſuccellour. But by cruel death he was preuented and Wilfrid refuered to a bishoprike in his owne natyue country of England. For Brunechild Quene of France ſent a power, and commaunded the bishop to be put to death: whom Wilfride his chappellain folowed to the place of execution, defiſing to die with him albeit the bishop did vitterly forbide him. But whe the executioners knew, he was a ſtranger & an English man born, they ſpared him, & would not put him to death, with the bishop. Wherpon returning to England he was brought to be in frendſhip & amity with king Aldrid. Who like a good Prince, had learned to folowe and reuerence the generall ordinaunce and rules of the catholique church. And for that he perceaued this Wilfrid to be Catholique, he gaue him

straytwayes a Lordshippe , of ten tenements in Stamford : and within a while after a monasterie with thirtie tenements in Rhippon : which he had geuen but late to build an Abbay for such as foloowed the Scottes : but because they being put to liberty and choise chose rather to departe thence , them to receiue the trewe and Catholique celebration of the feast of Easter, and other canonickall rites and ceremonies after the custome of the church of Rome, and sea Apostolike , he gaue it to him , whom he sawe better qualified both for learninge and for vertue.

*The coun-
ere about
Salisbury* The same time , in the very selfe same mona-
stery , he was made priest by Agilbert bishop of Geuisse (of whom we spake before) at the instan-
ce of the Kinge, moste earnestly requiringe that so
lerned a man should continually follow his Cout, and especially be his teacher & preacher. Whom
not longe after when the Scottes feste was dis-
closed (as is fore said) and vtterly abandonned, he sent to Fraunce by the counsell and aduise of
his father Oswin, when he was but thirtie yeres
of age to be consecrated and made bishop by A-
gilbert then bishop of Paris. With whom eleuen
other bishops assemblinge them selues to conse-
crate him , did their dewty in that behalfe very
honorably, with all solemnities. But while he
was yet beyonde the seas , Ceadda , a godly and
virtuous man (as is aboue mentioned) was con-
secrated byshop of Yorke , at the commandment
of Kinge Oswin. Who hauing gouerned the
church three yeares departed thence, and toke the
care and charge of Lessinge Abbay. After him
Wilfrid toke vpon him the bishopricke , of all
Northumberland, who afterward in the raigne of
Kinge

lib. c. 28.

lib. 4. c.
xx.

Kinge Ecgfride, was deprived of his bishopricke and and others consecrated and put in his place , of whom we made mention before. But when he had taken shipp to go to Rome , to plead his cause before the Apostolike pope ; he was dryuen by a Sowthwest winde into Frislande , where he was honorably receaued as well of the rude and barbarous people, as of the Kinge Aldgiste. Where he preached also vnto them Christ and his gospel, conuerting many thousandes to the faith, & with baptisme washing away their sinnes. Whereby he layed the foundation of Christes ghospell in those countries , which the Reuerend father and holie byshop Wilbrord perfited and finished afterward. But when he had passed ouer a winter with this people newly conuerted to Christ , he went for-
ward his iourny to Rome.

When his caule was debated to and fro, in the presence of Pope Agatho and many other bishops he was founde in processe by all their iudgments to haue bene most vnjustly accused, and beft worthy of that bishoprick. At what time the same Agatho gathering a Synode at Rome of a 125. bish-
ops against such heretikes as held the opinion, that there was but one will and one operation in our Sauiour Christ, commaunded Wilfride also to repaire thither. And when he came he willed him to declare his faith, and the faith of the coun-
trie from whence he came sitting amongst the condemned other bishops: Wherin when he & his country was fouude to be Catholique, it pleased them a-
mongest other things, to haue this also put in the Actes of the decrees, the tenour wherof follow-
eth. Wilfride the vertuous bishop of Yorke, and appealinge to the sea apostolike for his cause, and

*The heresy
of the mo-
notheletes**The sea Ap-
postolike.*

by that full authoritie absoluē, as well from certaine complaints laied to his chardge, as all other vncertaine quarrels, and sittynge in iudgement in the fellowship of a 125. bishops in this present Sinod, hath confessed, for all the north partes of the Isles of Englande and Irelande, which are inhabited with English men, Britons, Scottes, & Pictes, the trewe and Catholike faith, and confirmed the same with his subscription.

After his retурne to Britanny againe, he conuertert the South Saxons from idolatry & superstition, to Christes trewe faith and religion. In the Isle of Wight also he appointed certain to preach the word of God: and the seconde yere of kinge Aldfrides raigne, who had the soueraintie next after Ecgfride, he receaued his see and bishopricke againe, at the instant request of the kinge. But fīue yeres after he was accused by the same kinge, and many other bishoppes, and depriued againe of his bishopricke. Wherin vpon repairing againe to Rome, and obtaining licence to pleade in his owne defence before his accusers, Pope Iohn and many other bishops sittynge in iudgement, it was by their diffinitiue sentence cōcluded, that in some parte his accusers had falsly forged these malicious turmises against him. The Pope also wrote letters to the kinges of England Edilrede and Alfride, requiringe them to see him restored to his bishopricke againe, because he was vniustly condemned. The reading of the decrees concluded in the foresaid Sinod assembled by Pope Agatho of blessed memory, kept but of late when he him selfe was present in the citie and resident amonst other bishops, did much furder his cause. For when the Actes of the Sinode, as occasion was moued, were opēly read two or three dayes before

Bishopp
wifriide
the Apo-
stle of Suf-
fx.

the nobilitie and greate assemblie of people, by the Popes cōmaundement, the protonotarie coming to that place where it was written, Wilfride the vertuous bishop of Yorke, appealing to the Sea Apostolique for his cause, and by that ful authoritie absoluē as well from certaine thinges laied to his chardge, as all other vncertaine quarrels &c. as we saied before, these wordes being read, every man was astōnnied, and the protonotary ceasing, eche man inquired of other, what manner of man this bishop Wilfride was. Then Boniface a counsellor to the Pope, and many other which sawe him there in Pope Agatho his time, made answere and said. He is the bishop which was accused of his owne country men, and came to Rome to be iudged by the see Apostolike, euē the very same which of late coming hither for the false accusatiōs of his aduersaries, was iudged giltlesse and innocent by Pope Agatho, after the cause & cōtrouersie was well examined of both parties, & thought to haue bene depriued of his bishoprik against all lawe: and more than that had such honour & estimation of Pope Agatho of blessed memory, that he cōmaunded him to sit in the Sinode which he assembled at Rome, as a man of a trew perfect faith & sincere minde. All these allegatiōs being heard, the Pope and all that were present saied, that a mā of such authoritie which had bene bishoppe fortie yeares, ought not to be condēned, but once againe dischardged & quitted fīō the false accusations & malicious turmises of his enemies, & sent home againe with honour to his countrie. With this iudgment returning towardes England, he fel sodainly sick, whē he came to France, & was so weakened, the disease growing vpon him more

and more, that he could not ryde, nor sit on his horse, but was caryed in a bed by strength of his seruautes. Being thus brought to Meldune a citie in Fraunce, he lay four dayes and four nights as though he had byn dead, declaring onely by a litle breath, which he drew very faintly and short, that he was alyue.

Continuing thus four dayes without meate and drinke, as speachelesse, and past hearing, he rose the fifte daye, and sate vp in his bed, as a man awaked out of a deepe sleepe, and when his eyes were open, he sawe a company of his brethern about him, some singing, some weeping, & fetching a litle sigh, asked for chaplyn Acca. By and by he was called. Who entring into the chambre, and seing his bishopp somwhat better amended, and able to speake, he fell downe vpon his knees, and gaue thankes to God with al the company that was present. And when they had sate together a litle while, and entred talke fearefully, of the high iudgements of God, the bishopp commaunded all to auoyde the chamber for an houre and beganne to talke after this manner to his chaplin Acca. There appeared vnto me euen now a terrible vision, the which I wil haue thee to heare and to conceale withall vntill I know furder the pleasure of almighty God, what shall become of me. A certaine man clothed al in the white, stode by me saying. I am Michaell the Archangell sent hither for this only purpose, to deliuer thee from daunger of death. For our Lord hath giuen thee longer tyme to liue for the earnest prayers, and lamentations, which thy scholars and brethern here haue made, and also for the intercession of the blessed virgin Marie his mother. Wherfore I say vnto

vnto thee, that presently thou shalt be healed of this infirmitie and sickenesse, but yet be in a readinesse: for after foure yeares, I will returne againe & visit thee. Againe, as sone as thou art returned to thy countrey, the greatest part of thy possessions, that haue ben taken away from thee, thou shalt receive againe, and ende thy life in tranquilitie and peace. Vpon which comfortable wordes, the bishopp recouered, to the great ioy of all men, reioysing and praysing God for it.

Thus going forward on his iourney, he came to England. When the letters brought from the sea Apostolique were reade, Berechtwald archbishop and Edilrede sometimes kinge (but then made an Abbot) receiued him gladly in fauour againe. Edilred also entreating Coenrede whom he had made kinge in his place, to come & speake with him, requested him to be a good and gracious Lord to the sayd bishopp, which also he obtained. But Aldfride king of Northumberland, who would not receiue him, died within a while after. By which occasion it fel out in the raygne of kinge Ofred his sonne, that in a synode assembled by the riuer Nid, after greate contention & reasoning in both partes, he was receiued into his church & bishopricke againe with al fauour they could shew him. So for foure yeares space, to with to his dying he liued in peace, and died the tweluehday of October in a monastery, which he had in the prouince of Wundal, vnder the gouernmet of Abot Cudbalde. From whence by the handes of the couent he was caryed to his owne monasterie in Rhypon, & interred in the blessed Apostle S. Peter his churche hard by the aultar, towarde the South side, as we signified before, and ouer him

An Epitaphe vpon Bishopp Wilfrid.

Wilfrid that worthy prelat, lyeth bodeily in this graue,
Whom oued with godly zeale, to Christ this temple
gave.

And of the Apostle Peters name. S. Peters church did
it call,

To whom the keyes of heauen Christ gaue, cheif go-
uernour of all.

He guilded it with golde most syne, and hanged it with
scarlat round,
And sett vp there a Crucifix, of golde euene from the
grounde.

The fourre booke of Christes ghpstell, in golden letters
are wrote,

At his commaundment and charges eke, right worthy
to read and note.

A couer for the same also of beaten golde he did fit,
The price & valem̄ was greate, but his hart surmōted it
Touchinge the course of Easter, in dē time to be kepe,
Because by wronge tradition, many it ouerlept.

He taught the Catholike order, al England thourough
out,

Extirping the contrary errore, by authority most stouts.
A numbre of religious men, he assembled in this place,
Instructing them vertuously in the holy Fathers race.
With miseries & perils eke much vexed of longe time,
And of his owne deare contremen chargd with many a
cryme:

But wheſue & fourty yeres, he had kepe a bishops state,
To heauen he past, his bretherns cause, with Christ for
to debate.

And that with al alacrite, with mirth & ioyfull bare,
Now graunte o Christ that after his trace, we fe-
lōwe thee on our p̄ce.

How

How Albine succeeded the holy Abbot Adrian, and Ac-
ca the good bishop Wilfride.

THE XXI. CHAPTER.

The next yere the death of that forsayd holy
father, who was the fifte of kinge Osrede his
raigne, Reuerend and worthy father Adrian Ab-
bot, and coadiutour to Theodore (Bishopp of
most blessed memory) in preaching the worde
of God, passed out of this transitorie lyfe, and
was interred in his owne monaſerie, in our la-
dyes church, the one and fourtith yeare, after he
was directed from Pope Vitalian and made coad-
iutour to Theodore, and the 39. after he came to
Englande: of whose profounde knowledge and
lerninge amouest other thinges, this may be a
sufficient testimony, that Albine his scholar, who
had the gouernement of the Abbey after his de-
cease, was so well practised in exercise of holy
scripture, that he had greate knowledge in
the greeke toungue, and did speake latin as elo-
quently without staggering or stayng, as he did
english, which was his naturall language. After
the death of bishop Wilfride, Acca his priest suc-
ceeded in the bishopricke of Hagulstad, a man of
a ioly courage, & honorable in the sight of God
and men, who enlarged his Cathedrall church,
dedicated in the honour of saint Andrew, and
sett forth the buildinges with diuers comely, and
sightfull workes, and moreouer employed all his
diligence and endeouour to gather together out
of all places, the holy Apostles and Martyrs
relicues, to the end he might in honour of them
build

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builde certaine aultars aparte by them selues , in
little chapels made for the same pupose, within the
precincte and walles of the same church.

Besides he sought with all possible diligence
the histories of their martyrdome and other eccle-
siasticall writers , and made vp a very large and
worthy library. Moreouer he zelously prepared
holy vessels, lights, and other necessaries appertaininge
to the better furniture and adorning of the
church of God. Againe he sent for a cunninge Musi-
cian named Mabam which was taught by the succes-
fours of Pope Gregory his schollars in Canterbu-
ry, to teach him and his clergy to tune and singe.
For which purpose he kept him twelue yeares, to
the ende he might partly teach them certaine ver-
ses and songes of the church , which they could
not yet singe , partly by his singular cunninge to
bringe in vre againe, such songes and tunes as for
lacke of vse had ben quite , and cleane forgotten.
For bishopp Acca himselfe was a very cunninge
Musician , well learned in holy scripture, sounde
and perfect in the Catholike faith , expert & skil-
full in all orders , rules , and disciplines of the
church, and so continued vntill it pleased God to
reward him for his good zeale and deuotion. He
was brought vp from a childe in the most holy &
virtuous prelate Bosa his clergy , then bishopp of
Yorke, and afterward comminge to Wilfrid vpon
hope of some better learning, spent al his time
in his seruice , vntil death arrested him. He went
with him also to Rome , and learned many holy
and necessary ordinances of the church which he
could not attaine vnto in his owne country.

Ho

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How Abbot Ceolfride, sent to the kinge of Pictes , or
Redshankes , cunninge carpenters and worke-
men to builde him a church ; and an epistle written
touching the Catholique celebration of the feast of
Easter: and after what maner priestes and religious
men should be shauen.

THE XXII. CHAPTER.

THe same time Naitane kinge of the Pictes ,
which inhabit the Northe coaste of Britan-
ny , admonished by often meditation of holy
scripture , abandoned the errore , which he and
all his country had longe kept , touching the kee-
ping of Easter , and brought himselfe and all his
subiectes to the Catholique solemnizing & dewe
obseruation of the time of Christes resurrection.
Whiche that he might bring to passe with lesse dif-
ficulty and more authority , he required ayde of
the Englishmen, whom he knew to haue framed
their religion after the counterpaine and example
of the church of Rome and sea Apostolique. Now cal-
led wer-
mouth in
which Ab-
For he sent ambassadours to that Reuerend father by under
Ceolfride (Abbot of the monasterie , dedicated this Ceol-
to the blessed Apostles Peter and Paul , situated frid Saint
at the mouth of the ryuer Were, & not farre from Bede was
the ryuer Tyne in a place called Ingiruum, where brught up
he ruled with great honour and admiration next and lined
after Benedict , of whom we haue made men-
tion before) desyringe to receiue from him some
earnest and forceable exhortation , both to per-
suade himselfe , & also to confute all other which
would presume to keepe the feast of Easter after
their owne fassie and custome, and not according
al dayes of
his life.

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to the ordinance of Christes church. He requested furder to haue instructions by his letters what maner of tonsure the clergy should vse: notwithstandinge he was partly already informed in many points requisite for that purpose. Withall he desired to haue some cunning & expert woork men to builde him a church of great stone, accordinge to the manner of building in Rome, promising to dedicate the same in the honouer of saint Peter head and cheif of the Apostles, and to folow euermore with all his wholle realme the order and fashion of the church of Rome and sea Apostolique: so farre forth as men not knowing the Roman toun and farre distant from them, might attaine to the knowledge thereof.

Vpon sight of these letters Ceolfride much tending his godly purpose and intent, sent him such cunning and expert artificers, as he required and with all letters indighted, as foloweth. To the right honourable, and most renouned Prince

*A learned letter esf
the Abbot
Ceolfride
unto Nai-
tan Kinge
of the Vic-
tories or Red-
shankes.*

Lord. The Catholique obseruation of holy Easter, wherein you desyre to be instructed (right godly and renowned Prince) we haue gladly and diligentlie endeououred to set forth vnto you in these presents, accordinge as of the See Apostolique we haue our selues ben informed & taught. Of which your zeale we highly thanke almighty God knowing wel that when princes & Lords of the earth do employ their study to lerne, to teach & to obserue the truth, it is a singular benefit and special gift of God geuen vnto his churc. And most truly spake a heathen philosopher saying that the world should then be hapy, when either kings embrased philosophy, or els philosophers might beare

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beare the Soueraintie. Now if by the philosophy of this world, knowledg of the worlde might be had, whereby the world might be beloued, how much more ought such as are cytizens of the heauenly countrie aboue, and but straungers in this world desir, labour, and with all meanes possibly be suppliantes to God, that the higher vower and charge they beare in this world, the more they applie them selues to harken after and vnderstand the will and pleasure of that high Judge, which iudgeth al, and both them selues obey gladly the same, & moue also al other committed vnto their charge by their example and authoritie to fulfill and perfourme the same? To come therefore to the matter, wherein you require to be instructed, You shall vnderstand, we haue in holy scripture three rules set forth vnto vs, by the which the true and iust time of solemnizing the feast of Easter is appointed, which by no authoritie of man can be chaunged. Of the which rules, two were taught by God in the law of Moyses, the third is ioyned in the ghospell by the effect of Christes passion & resurrection. For the law of Moyses commanded that in the first moneth of the yeare, and in the third weeke of that moneth that is frō the fifteenth day, vntil the one and twentith, Easter should be kept. And it was added by the institution of the ghospell, that in the same third weeke, we should tarry for the Sonday, & on it celebrat our Easter. This triple rule if amā diligently note & obserue, he shal neuer misse in the count of Easter. But if it be your pleasure, to haue euery particular point more pithilie and largely declared, it is written in Exodus, where the people of Israel ar commaunded to keepe the feast of Easter when they shold be deliuered

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deliuered out of Aegipte, that God sayd to Moy-
ses and Aaron. This moneth shalbe vnto you the be-
ginninge of al moneths, & chiefest in the whole yeaire.
Speake to all the children of Israel and tel them. The
tenth day of this moneth let euery man take a lambe,
according their familie and howseholde. And a litle
after he saith. And you shall keepe him vntil the four-
tenth day of the same moneth. And all the whole mul-
titude of Israell shall offer the same vp in sacrifice at
the euening. By which wordes it is euident, that
in the obieruation of Easter, though the four-
tenth day of the first moneth be mentioned, yet it
is not so mentioned that on that day Easter should
be kept, but in the euening of that day. That is
that the lambe should be offred, when the moone
is fifteen dayes olde, which fifteenth day of the
moone, is the beginning of the third weeke of
the monthe. And that it is the selfe same night of
the fifteenth day of the moone in which God stroke
the Eegiptians, and deliuered the children of Is-
rael, it appeareth by that he saith, *Seauen dayes yee
shall eate sweete bread.* With which wordes also
all the third weeke of the first moneth is coman-
ded to be kept solemne and holie, & not only the
first day of the weeke. And that we should not
thinke those seauen dayes to be counted from the
fourtene to the twentie he added by and by. The
first day, there shal be no leauen bread in your houses:
Whosoever shal eate in any of your houses any leauen
bred, his soule shal perishe out of the company of Israel,
from the first day vntil the viij. &c. For in the same
daye (he saith after) I wil bring and conduct your hoste
out of the lande of Aegipt.

The first of all then, he called that the first
daye of sweete bred, in which he would conduct &
bring

Exod. 12.
a 2.

Exod. 12.
cap. 8.

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bringe their hoste out of Aegipte. But it is mani-
fest that they were not deliuered out of Aegipte
the fourtene day, when the lambe was offred in
the euening, which night was properly called the
passeouer but the fiftene daye, as is euidently
written in the booke of numbers where we reade
thus. *Wherefore when the children of Israel were* Num. 33: 6. 3:
gone from Ramesse the fiftene day of the firste moneth,
the next daie after they kepte the Passeouer with a
mighty power. Ergo, the seuen daies of sweete
bread, in the first of the which seuen the children
of God were deliuered out of Aegipte, must be
counted (as I said before) from the beginning of
the thirde weeke, that is from the fiftene of the
moneth to the twentie one fully complete and
ended. Now that the fourtene day is not numbred
amongest these seuen, where Easter beginneth,
that which followeth in Exodus doth euidently
declare. *Where after it was saied. For in the sea-* Exod. 12:
uenthe daie I will deliuer thy hoste out of the lande of cap. 17.
Aegipte, it was added straitwais. *And you shall* Cap. 8. 8.
keepe holy this daye, from generation to generation af-
ter one perpetuall rate and ceremonie. The fourtene day
of the first moneth at the euening, you shall eate sweete
bread vntill the euening of the twentie one in the same
moneth: Seauen dayes shall no leauen bread be founde
in your houses. Now who doth not plainly see,
that from the fourtene day to the twentie one be
not only seuen daies, but also eight, if the fourtene
daie be reckoned for one. But if we will counte
from the euening of the fourtene day to the eue-
ning of the twentie one (as the veritie of holy
scripture diligently searched out doth declare) we
shall well perceiue, that the fourtene day so be-
ginneth the feast of Easter in the euening, that all
the

the whole weeke hath no more but seauen dayes and seauen nightes. Wherefore our proposition is proued trew, wherin we said that Easter must be kept in the first moneth of the yeare, and the thirde weeke of that moneth. And that is indeede truly solemnized in the third weeke, the solemnite whereof beginneth in the euening of the fourtene day, and is complete and ended in the euening of the one and twentie day.

*It is so cal-
led A&E.
20. and
Ioan. 20.*

Now after that Christ our true Paschall lambe was offred vp in sacrifice, and had made the Sonday (called amongst the auncient writers, *vnus vel prima sabbati*, one of the Saboth, or first of the Saboth) solemnne and holy to vs for ioye of his resurrection, the tradition of the Apostles hath so put this Sounday in the feaste of Easter, that they fully decreed, neither to preuent the time of Easter in the olde lawe, nor to diminishe any on day, but commaunded according to the precept geuen in the lawe, that the same first moneth of the yeare, the same fourtene day, and the same eueninge should be expected and taried for. In which euening when it fell vpon the Saboth daie, euerie man should take a lambe according to their families and householdes, and offer him vpp in sacrifice at the euening. That is to saye, all Christian Churches throughout the whole world (which all ioyned together maketh but one Catholike Church) should prepare bread and wine, for the misterie of the fleshe and precious bloud of that immaculate lambe, which tooke away the sinnes of the world, and when all lessons, prayers, rites and ceremonies vsed in the solemnne feast of Easter were done, shoulde offer the same to God the father in hope of their redemption to come.

For

*The B. Sac-
rament is
offred up
to God the
father.*

For this is the selfe same night that the people of Israel were deliuered out of *Ægypte* by the bloude of the lambe. This is the same night in which the people of God were delivered from eternall death, by Christes glorious resurrection. In the morning following, being Sonday, the solemnfeast of Easter should be celebrated, for that is the day, wherein our Sauiour, opened the glory of his resurrection, appearing diuers times in that one day to his disciples, to their vnspeakable comfort and ioy.

*Leuit. 23;
a. 5.*

This is the first daye of the fweete bread, of the which cleare mention is made in Leuiticus, where we reade thus. *The fourtene day of the first moneth at euening is our Lordes paffeouer, and the fiftene day of the same his solemnfeast of fweete breads, seauen dayes shall yee eate fweete bread: the first day shall be most solemnne and holy.* Where if it were possible that the sounday might alwaies fall vpon the fiftene day of the first moneth, that is to say vpon the fifteenth day of the age of the moone, we might celebrate and keepe the feaste of Easter alwaies at one time with the olde auncient people of God as we do in one faith, albeig they differ from vs in the kinde of exterrnall sacraments. But because the weeke dayes do not runne equallie with the course of the moone, the tradition of the Apostles preached at Rome by Saint Peter, and confirmed at Alexandria by the Euangelist Saint Marke his interpreter, hath decreed that when the first moneth is come, and the eueninge of the fourtene day of the same, the next sounday also should be expected and looked for from the fiftene day to the one and twentith of the same moneth.

For in which so euer of thole it shall be founde, Easter shall bept in the same. And that because it appertaineth to the number of these seauen daies in which the feast of sweete bread is commaunded to be kept. Wherefore it cometh to passe that our Easter neuer passeth the thirde weeke of the thirde moneth, nor ouer, nor vnder: but either it hath the whole weeke (that is to say seauen daies of sweet bread according to the old lawe) or at the least some of them. If of all them it cōpriseth but one, to wit, the seauenth daie, which the holy scripture so highlie commendeth, sayinge. *The seauenth day shalbe more solemne and holie, and no seruile worke shalbe done from morninge to eueninge*, no man can iustly reprove vs, and say we keepe not the Easter sounday (which we tooke of the gospel) in the third weeke of the first moneth appointed by the lawe as we shoulde do.

Lem. 23.

The contrary opinions is refuted.

Now then seing the generall cause which the Catholiques allege for the obseruynge of this feast of Easter, is plainly set before your eyes, the unreasonable errore of those which rashly presume to passe or preuent without any force of necessitie the time appointed in the lawe, is manifest for all men to espie. For they anticipate and preuent the time appointed in the lawe without any force of necessity, which thinke that Easter day must be kept, from the fourtene moone of the first moneth to the twentie of the same. For wheras they beginne the eue of that holy feast, from the eueninge of the thirtene, it appereath that they appoint that day in the beginninge of their Easter, wheroft they finde no mention in the law. And wheras they refuse to keepe the Easter sounday the one and twenty day, in it appereth truly, that they

they exclude vtterly from their solemnity, that day which the law commaundeth to be obserued, and had in memory with ioy & mirth aboue all other. And so they end their Easter after a peruerse order, keping it somtimes altogether in the seconde weeke, but neuer in the seauenth day of the third weeke.

Againe they which thinke they shoulde keepe Easter from the sixtene day of the saide moneth to the twentie two day, roue farre wide from the truth, and runne, though another waie, yet as farre out of the way, as the other did, falling (as the common prouerbe saith) into the greate gulfe and swallowing sandes of Charibdis, while they seeke to escape the dangerous straites of Scilla. For wheras they teach, that we shoulde beginne from the rising of the sixtene moone of the first moneth (that is from the eueninge of the fiftene day) it is manifest, that they vtterly seclude from their solemnity, the fourtene day of the same moneth, which the law doth principally and before the rest command: so that they scarie come to the eueninge at all of the fiftene day in which the people of God were deliuered out of the bondage of Ægypt, in which our Sauour Christ deliuered the worlde from sinne by sheding his precious bloud, in which he being buried, put vs in comfort and hope of resurrection and eternall rest after death. And these men by occasion of their former errore, falling into another in punishment of the first, wheras sometimes they keepe their Easter in the two and twentie day of the saied moneth, they do exprefly passe the bondes of Easter commaunded in the lawe. For in the euening of that day they beginne

ginne their Easter, in which euening they ought by the lawe cleane to haue ended and finished their Easter. Againe by this meanes they make that day the first daye of Easter, which in the lawe is not mentioned at all: to wit, the first day of the fourth weeke. And both these sortes of men are deceaued not only in counting the age of the moone, but also in finding out of the first moneth: the debating of which matter is more tedious and long, then that either it can, or may be comprised in an epistle.

Only this I say, that the time being once certaintly knownen, when the day is as long as the night, and the night as the day, at the spring time of the yere, it may infallibly be founde, which ought to be the first moneth of the yere after the accompt of the moon, and which ought to be the last. In the spring the day is as longe as the night, and so the night as long as the day after the opinion of all learned men in the East, and specially of the Aegyptians which beare the price for calculation before all other Astronomers * the 12. Kalendes of Aprill, as we also haue had experiance by triall of the diall. Whatsoever moone therefore the day and night be of one length being fourtene or fiftene dayes olde, that moone pertaineth to the last moneth of the yere before, & therefore is not meet or conuenient for the feast of Easter. But that moone which is at ful either after the day and night be of one and equall lenght, or in the very pointe of that equalitie, in that doubleesse (because it is the full moone of the first moneth) we must vnderstand that the olde auncients were wount to kepe Easter, and that we ought to kepe ours in like manner, when the Sondaie cometh.

* The 11.
daye of
marche.

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cometh. That it should be so, this reaon semeth somewhat to enforce: In Genesis it is written that *Gen. x.* God made two great lights, the greater to rule the day, and the lesser ouer the night: or as some other translation hath, the greater light was made to beginne the day, and the lesser to beginne the night. Therfore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalitie of day and night in the beginning of the yere: and as the moone in the very first day of the world the son going downe, followed also at the full, rising in the midst of the East: so euery yere in like manner the first moneth of the moone must be obserued after the same rate: so that she be not at the full, before the day and night be of one length, but either on the very same day (as it was at the first creating of the worlde) or when it is past. For if the full moone go but one day, before the day and night be of one length, the former reaon proueth manifestly, that the same moone must not be ascribed to the first moneth of the yere, but rather to the laste of the yere that is past: and for that confideration not meete nor conuenient for the solemnisinge of Easter day. Els in one yere we should haue two Easters.

Now if it like you to heare also the mistickall reason hereof, that it is. In the first moneth of the yere, (which is called *mensis nonorum*, that is, the *moneth of new springe) we are commaunded to keepe the feaste of Easter, because our hartes and mindes being renewed toward the loue of heauenly thinges, we ought to celebrate and honour the misteries of Christes resurrection and our redemption. We are commaunded to keepe

* The moneth of April.

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the third weeke of the same moneth, first because
Christ himselfe promised vnto vs before the lawe,
and in the time of the lawe, came in the thirde
age of the worlde in the time of grace, and was
made our Easter, and Passeouer. Secondarily be-
cause he risinge from death, the third day after his
bitter passion vpon the crosse, woulde haue that
daie to be called the day of our Lorde, and all
Christen men to keepe the feast of Easter yearlie
the very same day, in honour of his glorious resur-
rection. The thirde cause is, because we do then
truely keepe this solemne feast, if we endeouour
to the vttermost of our power, to make our Passe-
ouer (that is to say our passage out of this world
to God the father) with the triple knot of faith,
hope, and charitie. After the equalitie of the day
and night we are commaunded, yet to tarry for
the full moone of the moneth in which Easter
falleth, to the end that first the sonne may make
the day longer then the night, and afterward the
moone also may appeare to the world in her full
light, to signifie vnto vs, that the son of righteous-
nesse, in whose beames is our saluation, that
is to say our Lorde Iesus Christ by the victory and
triumph which he had in his resurrection, hath
ouercome the darknesse of death, and so ascenden-
ge to heauen, hath replenished his Church (which
is often signified by the moone) with the inward
light of his grace, by sendinge downe the holy
ghoste. Whiche order of our saluation the prophe-
te beholinge, said, *Eleuatus est sol, & luna stetit in
ordine suo.* The sunne is lifted vp, and the moone
stoode in her order. They therefore which con-
tende that the full moone of the moneth in which
Easter shoulde fall, may come before the Sun ma-
keth

*Dies Do-
minica.

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keth the day and night of equall length, as they
disagree in the celebration of most high and great
misteries from the doctrine of holy scripture, so
they seeeme well to agree with them, which trust
to be saued without the preuenting grace of
Christ. Which in deede presume to teache that
man might haue had perfect iustification, though
Christ the true light had neuer ouercome the
blindnesse of the world, with his painefull death
and glorious resurrection.

*He mea-
neth the
Pelagians.*

To conclude therefore, about the equinoctiall
springe, when the day and night be of one length,
and when the full moone of the first moneth or-
derly following the same (that is to say) after the
fourtene day of the said moneth is fully expired
(the obseruation of all which times is commaun-
ded in the lawe) we do expecte yet that thirde
weeke (according as in the ghospell we learne) the
next Sonday following, and then we keepe the
solemne feaste of Easter: and that to the ende we
may testifie by our doings, that we celebrate not
this solemnitie with the old fathers, in remem-
brance that the children of Israel had the harde
yoke of bondage shaken from their neckes in Δ
gypte, but that we worship with deuoute faith,
& perfect charitie the redemption of al the world,
prefigured in that deliuernace of Gods old people
out of thraldome, and fully ended in Christes re-
surrection: to the end we may signifie that we re-
joyce in the assured hope of our resurrectiō, which
we belieue shalbe on the same Sonday also. This
acompte of Easter, whiche we haue here declared
vnto you to be followed, is comprised in the com-
passie of nintene yeres, which of late, that is to
say in the Apostlestime, beganne to be obserued
*The in-
vention of
the golden
number.*
in the

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in the church especially at Rome and Aegipte, as
I haue specified before. But by the industry of Eu-
sebius, who of the blessed Martyr Pamphilus hath
his surname, it is more plainly and distinctly set
in order: So that, whereas before the bishop of
Alexandria was wont every yea to send abroad
to euery particular church the true time of the E-
aster that yea to be obserued, now from hence
forth the course of the full moone being brought
into this order, and certainly tried out, every
church by it selfe can find it without failing. This
counte of Easter (so distingcuted by Eusebius) Theodo-
philus bishop of Alexandria made to serue for on
hundred yeres, at the request of Theodosius the
Emperour. Cyrill his successour made it for 95.
yeares more, comprising it in fise circles of the
sayed compass of 19. yeares. After whom Dionisius the yonger added as many circles in like or-
dre and style which reached even to ouer tyme,
Which now approchinge nigh to the date and
terme prefixed, there is now a dayes, such store
of calculators, that in our churches through out
all England there be many, which can by the
olde precepts of the Aegiptians (which they haue
learned and committed to memory) extende and
drawe forth the circle and course of Easter, in to
as many yeares, as them listeth, even to the num-
bre of 532. yeares. Which number of yeares be-
ing expired, all that appertaineth to the course of
the sunne, moone, moneth, and weeke, returneth
into the same order it did before. The calcula-
tion or directory of which time, we haue not at
this present sent vnto you, because deuaundinge
only to be instructed of the reason and cause of
this time of Easter, it seemeth you are alreadie
informed

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informed of the time it selfe.

Hauing now hytherto brefly and compendi-
ously spoken cōcerning the due obseruatiō of Ea-
ster, accordinge to your Highnesse request, we
exhorte you most humbly to prouide, that your
Clergie haue the same tonsure which the church
doth receiue & vse as most agreeable to the Chri-
stian faith, wherof you required also our letters.
We know right well that the Apostles were not
shauen all after one sort. Neither now the whole
catholique church as it agreeth in one faith, one
hope, and one charitie towarde God, so vieth
also one and the selfe same order of tonsure. A-
gaine that we may consider the time before vs, to
with, the time of the holy patriarches, Iob a per-
fect pattern of patience, when his tribulation and
aduersitie beganne, shore his head. Wherby we
learne that in time of prosperity, he was accusto-
med to let his haire growe. Yet Ioseph a true tea-
cher and practiser of chastitie, of humilitie, piety
and al other vertues, is written to haue bene sha-
uen, when he came out of prison. Wherby it ap-
peareth that in prison for the tyme of his indu-
rance, he was wonte to remaine with longe
haire, nor clipte nor shorne. Lo her two vertuous
and godly men who inwardly in hart and minde
were one, shewed yet in outward behauour some
diuersitie of Ecclesiasticall tonsure, hurteth no-
thinge at all such as haue a pure faith in God, and
perfect charitie towarde their neighbour, especi-
ally seing we reade no controuersie betweene
the Catholique writers, touching the difference
and diuersitie of shauing, as there hath bene for
the celebration of Easter, yet notwithstandinge
amon-

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amongest all kinde of tonsures which we finde to
haue bene vsed, or in the Church, or vniuersally
amongest all other men, I may well say, that none
is rather to be followed and receaued of vs, than
the very same, which he wore on his head, to
whom Christ saied after he had confessed him to
March.16. be the sonne of God. *Thou art Peter, and vpon this
rocke I will bulde my Church, and hell gates shall not
presaile against it. To thee will I geue the keyes of the
kingdome of heauen.* And contrariwise we may well
beleue, that none is more to be abhorred and de-
tested of all faithfull men, that that which he had
to whom desiring to buy the grace and gift of the
holy ghost with money, Saint Peter saied. *Thy
mony perish with thee, because thou thinkest the gifte
of God may be obtained with mony. There is no part,
nor fellowship for thee in the ministry of this
worde.*

And truly we are not shauen or clipt round
for that consideration onely, that Saint Peter
was so shauen, but because he was so shauen in
the remembraunce of Christes passion, therefore
we also desiring to be saued by the merites of the
same passion, do beare vpon the toppe of our
crownes, (beinge the highest parte of our body)
the signe of Christes passion as Peter did. For as

*They did
beare the
signe of the
Crosse in
their fore-
head which
was used to
bless them
and admonition
ought to crucifie the flesh withall her sinne and
concu-*

Act. 8.

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concupiscence, so in like manner it behoueth them
which either being made by vowe monks, or by
profession of the clergy, do binde themselues
more straitlie with the bridle of contynency for
Christes sake, to beare in their head by clipping,
the forme of a crowne, as our mercifull Sauiour
caried vpon his precious head, at the time of his
passion a crown of thornes, to the intent he might
thereby carie, yea and carie away the thornes and
briers of our finnes. To the end also they may
protest vnto the worlde, euен by their open head,
that they are ready and glad to suffer all mockery,
irrisio[n], and obloquy for his sake. Last of all to te-
stifie, that they looke for the crowne of eternall
glorie, which God hath promised to all that loue
him, and that for the purchasynge of this, they con-
temne all wordly shame and wanton wealth.

But touching that fassion of shauinge which Si-
mon Magus enemy of Christes faith vsed, who
doth not euен strait at the beginning detest and
abhorre it withall his magike? Which to our-
ward sight semeth to haue the liknesse of a crow-
ne in the oppermost part of the head, but when a
man cometh nere and beholdeth the hinder parte,
he shall finde that which seemed to be a crowne, to
come very short thereof. And truly in such man-
ner as it is voide of Christian considerations, so
for Simons secte it is very conuenient. Who in
deed by their simoniacall hypocrisie seme in this
life to certain deceipted persons worthy the glorie
of euerlasting ioye, but in the life which follow-
eth the dissolution of this bodie, are not only de-
priued of all hope of the crowne of glorie, but
(which is more) are condemned to euerlasting
tormentes and paine. And here truly I woulde not
your

your Highnes shoulde thinke that I prosequute
and debate this matter so largely , as though I
iudged them worthy to be condemned which vse
this manner of shauinge, if they tender in hart and
deede vnitie of Christes Catholique Church.
Nay I boldly protest , and affirme , that many of
them haue bene vertuous and holy men, of which
Adamannus, priest and Abbot of the Columbines
is one. To whom amongst all other thinges ,
when he was sent in embasie, for his owne coun-
trie to kinge Alfride , and as he passed was desir-
ous to see our monasterie , and shewed in his be-
hauour and talke, much wisdome, humility , and
godlinesse, I saied these wordes vnto him.

I beseech you good brother, why doe you, be-
leuing that you shall passe hence to a crowne of
life that hath no ende, weare in your head the pro-
portion and fourme of a crowne , which hath an
ende, seming in behauour to be contrary to your
faith? And if you seeke the fellowship of Saint
Peter , why do you follow that manner of sha-
uing, which he vsed whom Saint Peter did ex-
communicate and deliuer to the deuill, and do not
rather shew that you loue entierlie withall your
harte his habite, with whom you desire to liue in
eternall blisse ? Knowe you for a suerty my de-
rely beloued brother (quoth he) that albeit I vse
the same fashion of shauing which Simon Ma-
gus did after the custome and manner of my coun-
try , yet I vtterly detest and abandon the vn-
faithfulness and infidelitie of Simon Magus ,
and desire withall my hart to follow the step-
pes of the most blessed head of the Apostles
Saint Peter , so farre forth as my poore habilitie
will serue. To that I replied and saied, I be-
leue

leue it is so in very deed. Yet it may be a more
manifest declaration, that you imbrace euен from
the bottom of your hart all that the holy Apostle
Peter taught, if you keepe that outwardly, which
you knew was vsed of him generally. For I thinke
your wisdome doth easely iudge it most conve-
nient , vtterly to seclude from your presence and
face (dedicated to God) the habit , proportion ,
and figure of his continuaunce, whom you abhorre
with all your harte , and minde. And contrari-
wise as you desire to follow his steps & counsell,
whom you looke to haue as a patron before God
the father , so it besemeth you to follow his out-
ward behauour.

This for that time I spoke to Adamanus , who
after well declared how much he had profited by
seinge the ordinances and rules of our Church.
For after his retурne to Scotland , he reduced by
his preaching many of the same country , to the
Catholique obseruation of Easter . Albeit he
coulde not reduce the monkes that liued in the
Iland Hij (where he was Abbot) thereto as yet.
He thought also to redresse the manner of eccl-
esiastical tonsure amongst them , if his authority
could haue preuailed. And I now also (most pu-
issant prince) do exhorte you to endeavour with all
the country, where the kinge of kinges, and Lord
of Lords, hath geuen you loueraigntie, to obser-
ue and keepe all that agreeth with the vniue
of Christes Catholike and Apostolike Church. So it
will come to passe, that after you haue had domi-
nion and rule here vpon earth , the primate and
head of the blessed Apostles will gladly open to
you and yours , the gates of heauen to rest with
the holy angelis, and other deere frendes of God.

The

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The grace of God, of our euerlasting kinge and
Lord preserue you (most derely beloued sonne
in Christ) and graunte you longe prosperous rai-
gne to our quietnesse and peace.

When this Epistle was reade in the presence of
kinge Naitane , with many other lerned men be-
sides, being truly translated into the kinges natvie
toungue , by them which did well vnderstande it,
he much reioyced at that exhortation, as some re-
porte : euen so much that rising from the place
where he and many of the nobility sate , he fell
downe vpon his knees , and gaue God thankes,
that he had deserued to receiue such a benefit out
of Englande. And truely , saied he , I knew be-
fore that this was the true celebration & kepinge
of Easter, but now I do so well knowe the caule
and reason, why it shold be so obserued , that
me thinketh I had no knowledge of it at all be-
fore : wherfore I professe and openly protest be-
fore you all, that are here present, that from
henceforth I and all my people, will kepe the feast of
Easter at the time which is here described. I thin-
ke it good also that all priests and religious men
in my realme, ought to receave this kinde and
manner of shauing, which we haue heard to be
very reasonable. And without any furder delay by
his princely authority he performed that which
he spoke. For forthwith the accompte of nintene
yeres , were sent abrode by a publique Edicte, to
be copied out, learned, and obserued through out
all the prouinces of the Pictes : the erroneous ac-
comptes of 84. yeres altogether blotted out. All
priestes and religious men had their heads shauen
rounde, after the true shape and figure of a crow-
ne. And all the whole country being well re-
formed,

*This accompte
is now called
the golden
number.*

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glad that they were reduced now to the discipline
and ordre of sainete Peter (primate and head of
the Apostles) and committed as though it were
to his patronage and protection.

*How the monkes of Hij with other monasteries vnder
their iurisdiction beganne, at the preaching of Ecg-
bert, to keepe Easter after the canonicall ordene
of Christes church.*

THE XXIII. CHAPTER.

Not longe after , the monkes of Scotlnde
which inhabit the island Hj, with al other
monasteries vnder their iurisdiction, were brought
by gods great prouidence to the canonical obser-
uation of Easter , and right manner of ecclesiasti-
call tonsure. For the yere after Christes incarna-
tion , 716. when Coenrede toke the go uernment *An. 716.*
and soueraintie of Northumberlande after Osrede
was slayne , the derely beloued of God , and
honourably of me to be named , the Father and
priest Ecgbert , cominge vnto them out of Ire-
land, was honourably receiued and ioyfully en-
tertained of them. This Ecgbert beinge diligently
heard of them, as one that had a singular good
grace in preachinge , and practised in lyfe with
much deuotion, what he taught openly in their
congregation , did chaunge by godly exhorta-
tions and aduertisements the olde tradition of
their forefathers. Of whom we may verifie that
sayinge of the Apostle *Æmulationem Dei habebane Rom. 10.*
sed non secundum scientiam. They had an earnest
defyre to folow God , but not accordinge to
knowleage. And he taught them by one appoin-
ted
K k

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ted compasse (which shoulde be perpetuall) to
keepe the cheefe and principally feast after the
Catholique churches institution, and manner of
the Apoetles. The which all appeareth to be done
by the great goodnesse and infinit mercy of God:
that because the countrie which had the know-
leage of God, and his holy worde, did freely &
gladly communicate the same to englishmen,
shoulde them selues afterwarde come to a more
perfect trade of life, then they had before by the
helpe and instruction of englishmen, now also
associated and allied vnto them. As contrarywile
the Britons which would not ones open their
mouth to teach the Englishmen the knowledge
of Christ, which they had before receiued, are
now hardned in blindnesse, and halte allwayes
from the right way of truth, neyther vsinge the
ecclesiasticall tonsure after dew maner, neyther
celebratinge the feaste of Easter in the societie
of the Catholique church: whereas now al English-
men are established in the faith, and perfectly in-
structed in all pointes of Catholike religion.

The monkes of the Iland Hii in Scotland, re-
ceiued at the preachinge of the learned father
Ecgbert, the Catholique rites and customes, vn-
der their Abbot Dumchad, about 80. yeares after
they sent Bishop Aidan to preache the faith to
the Englishme. This man of God Ecgbert remai-
ned in that Iland 13. yeres, which he had now
as it were newly, and first consecrated vnto Christ
by reducinge it to the Catholique vnitie and so-
cietie. The same good father in the yere of our
Lorde. 728. vpon Easter day, which then fell v-
pon the 24. of Aprill, after he had that day sayed
Mass in remembraunce of our Lordes resurrec-

An. 718.

tion

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ction, departed this worlde and finished the same
day that ioyfull festiuitie, with our Lorde and al
the blessed company in heauen, which he had be-
gonne with his brethern euuen that day by him re-
duced to the Catholique vnitie. And truly the
prouidence of God herein was wonderfull, that
that Reuerend father should passe out of this
world to God the father, not only vpon an
Easter day, but also vpon that Easter day which
was the first Easter celebrated after the Catholi-
que order in that place. The bretherne therefore
reioyseid, both for the certaine and Catholique
obseruation of Easter then learned, and also to see
their teacher and master, that time also to passe
to God to be there their patron and intercessour.
The good father also reioyseid that he liued here
so longe, vntil he might see presentlie his scho-
lers to celebrate with him that Easter, whiche
euer before they shunned and abhorred. So this
most reuerend Father beinge now certainly assu-
red of their vndoubted amendment, reioyseid to
see that daye of our Lorde: He saye it, I say, and
reioyseid.

*What the state is of Englishmen, or of all Britanny at
this present: With a brief recapitulation of the
work, and with a note of the time.*

THE XXIV. CHAPTER.

THe yere of Christes incarnation 725. vwhich An. 725.
was the 7. of Osric kinge of Northumber-
landes raigne, Vicbert Ecgbertes sonne kinge of
kent, passed out of this transitorie lyfe the 4. of
Aprill, leauing three sonnes, Edilbert, Eadbert, &
K. k 3 Aldric,

Aldric, heires of his kingdome, which he had gouerned 34. yeares and a halfe. After his death the next yeare folowing Tobias bishop of Rochester died, a man certainly wel learned (as I mentioned before) for he was scholer to two Masters of most blessed memory : Archebishop Theodore, and Abbot Adrian. By which occasion, besides his knowledge in diuinitie, and all other sciences, he so perfectly learned the Greeke tongue, and the Latyn, that he had them as perfecte and familiar, as his owne propre lāguage. He is buried in a little chappell of sainct Paule, which he builded in S. Andrewes churche, for a toumbe and place of burial after his death. After him Aldwulff succeeded in the bishopricke, and was consecrated by Berthwalde the Archebishop. The yeare of our Lorde 729. appeared two greate blasinge starres about the sonne, makinge all that behelde them maruelously afraied. For one went before the sonne euerie morninge, the other appeared in the eueninge, streyt after the sonne was downe, presaging as it were, to the east & weast, some greate destruction. Or, if you will saye, one appeared before day, the other before night, that by both the sayed times they might signifie diuerse miseries to hange ouer mens heads. They helde vp a fier brande, towarde the North, ready as it were to set all a fier. They appeared in Ianuarye, and continued almost two weekes. At what time the Saracenes wasted and spoiled Fraunce with much murder and bloushed. Who not longe after were iustly punished in the same countrie for their spoyling.

The same yeare that the holy and good father Ecgbert died, as we sayed before on Easter, streit after

An. 729.

after Easter kinge Osric hauinge the Soueraintie in Northumberlande departed out of this lyfe the 9. of May, after that he had appointed Ceolwulff brother to kinge Conrede his predecessor, to be his successor in the kingdome, hauing raigned 11. yeares. The beginning and processe of whose raigne is so full of troubles, hath had such diuerse successe of thinges contrary one to the other, that we can not yet well tell what may be written of them, nor what ende euery thinge will haue. The yeare of our Lorde 731. Archebishop Berthwalde worne out with olde age, died the 8. of January 37. yeares, 6. moneths and 14. dayes after he had ben bishop. In his place the same yeare Tacwine of the prouince of the Marshes, was made Archebishop, a longe time after he had bene prieste in the monasterie of Bruiden: He was consecrated in Canterbury by the reuerend fathers, Daniel bishop of Winchester, Ingualde bishop of London, Alduine bishop of Lichfelde, and Aldwulff bishopp of Rochester, the 10. of Iune, beinge Sounday, a man certes notable for his godlinesse and wisedome, and well conuerstant in holy scriptures. Wherfore at this present Tacwine and Aldwulff are bishoppes of kent, Ingualde of the east Saxons, Eadbert and Hadulac of the east english, Daniel and Forther of the weast Saxons, Aldwine of the Marshes, and Walstode of them which dwell beyonde the ryuer Seuerne towarde the Weast. Wilfride of the ^{* of Yorke.} Island and Vicci, Cymbert of Lindisfarne, The isle of Wight ^{* of holy} ^{all Nor-} is vnder the iurisdiction of Daniel bishopp of ^{shumber-} Winchester. The prouince of the Sowthaxons ^{land.} continuinge certaine yeares without a bishopp is gouerned of the bishopp of the Westsaxons, in such

An. 731.

in such cases as a bishoppes helpe is necessarie.

All these prouinces, and others of the south
euē to Humber with their kinges, are in subiection
and owe homage to Edilbald kinge of the
Marshes. But of Northumberlante where Ceol-
wulff is king, there ar but four bishops, Wilfride
of Yorke, Edilwalde of Lindisfarne, Acca of Ha-
gulstade, Pethchelme of Whitchurch, which be-
inge made a bishops see of late, when the faith-
full people beganne to multiplie, hath now this
Pechthelme for their first bishop. The pictes also
at this time are in league with the Englishmen,
and in vaitie with the catholique church. The
Scottes which inhabit Britanny, content to keepe
their owne lymittes and borders, worke no trea-
son towardes England. The Britōs, albeit for the
most parte, euен of priuie malice and grudg they
maligne the Englishmen, and impugne with their
lewde maner, the time of Easter orcayned by the
church, yet the almighty power of God and man
resistinge their malice, they can haue their purpo-
se in neither of them. For though they are in
some parte free, yet for the more parte they are
in subiection to Englishmen. And now all warre
and tumult ceasing, all thinges being brought to
an vnity & concorde, many in Northumberlād as
well noble men, as poore, layinge away al armour
and practise of chivalry, become both they and
their children religious men. Which what suc-
cresse it is like to haue, all posteritie shal see. Thus
for the present standeth the whole state of Bri-
tanny. The yere sence the english men came into
Britanny 285. and 735. since the incarnation of
Christ, in whose raigne let the earth alwayes re-
ioye. And seinge Britanny taketh ioy and com-

fort

fort now in his faith, let many ilandes be glad,
and sing praise to the remembraunce of his ho-
ly name.

THVS ENDETH THE FIFTE
and last booke of the Historie of the
Church of Englande.

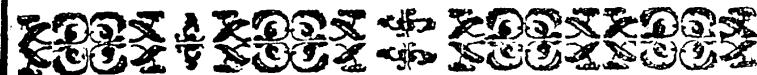
*The wordes of Venerable Bede folowing after the ab-
ridgement of this whole historie, in the 3. Tome
of his workes, whiche we haue thought goed to
place here at the ende of the Historie it selfe.*

His much touching the ecclesiasticall histo-
rie of the Britons, and especially of the En-
glish nation, as I could learne by the writings of
my auncesters, by the tradition of my elders, or
by my owne knowledge, I haue by the helpe
of God, brought vnto this order and issue, I
Bede the seruant of God, and priest of the
monasterie of the blessed Apostles Peter and Paul
at Weimouth. Who being borne, in the ter-
ritories of the same monasterie, when I was seuen
yeares of age, I was deliuerned by the handes of
my frendes and kinsfolkes, to be brought vp of
the most Reuerend Abbot Benet, & afterward to
Ceolfride. From the which time, spending all
the dayes of my life in the mansion of the same
monasterie, I applied all my study to the medita-
tion of holy scripture: and obseruing withal the
regular discipline, and keepinge the daly singing
of Gods seruice in the church, the rest of my time
I was delighted alwaies, to learne of other, to
teach my selfe, or els to wryte. In the 19. yere of

304 THE HISTORY OF THE &c,
my age I was made deacon, and in the 30.
yeare Priest. Bothe which orders I receaued by
the handes of the most Reuerend bishop Iohn
of Beuerlake, at the commaundement of Ceol-
frid my Abbat. From which time of my priest-
hood, vntill the yere of my age 59. I haue vp-
pon holie scripture (for my owne instruction and
others) partly brefly noted and gathered what
other holie fathers haue written, partly I haue
at large expounded after the maner of their in-
terpretation and meaning.

FINIS.

AN



AN AMPLE TABLE OF ALL THE SPECIALL MATTERS HANDLED IN this present historie of the Church of England.

BY THE VENERABLE AND SOLE
authoritie whereof, the Catholique may pre-
sently stop, the mouth of any heretique, in
a number of their present wran-
gling disputes.

A

 Aint Peter appeared in the night to Lau-
rence Archbishop of Canterbury, and *Aparition*.
scourged him with shirpe stripes, for that he
intended to forlaxe the Church of England
committed to his especial charge, pag. 178.

A notable Apparition, by the which Edwine, the
first christian kinge of Northumberland was conuer-
ted to the faith, pag. 199.

Apparitions made to S. Furseus, pag. 178.

To a Nunne of Berching monasterie, pag. 345.

To Edilburge Abbesse of the same monasterie, pag.

346.

S. Edilburge her selfe, appeared to one of her owne
religious, pag. 348.

Three persons appeared to kinge Sebby before his
death, pag. 352.

S. Peter and S. Paul appeared vnto a little boy, p. 360.

Abbesse Hilda appeared to a religious woman after
her death, pag. 375. & 376.

S. Michael appeared to bishop Wilfride pag. 470.

Of Apparitions see more in *Visions*.

A Table.

All these places prouing so plainlie the apparitions both of
Saintes and Angells, the historie being so ancient, the an-
ther so venerable, and the worke so anachemicall, howare
not Protestants ashamed to say, that nether Saintes nor An-
gells euer appeared to men since our Saviour Christ, and his
Apostles?

Altars.

S. Gregorie our Apostle, appointed Abbot Mellitu-
sus, to make Altars in England, and also to place reli-
ques vpon them, pag. 114.

An Altar in the church of S. Peter and S. Paul in
Canterburie, dedicated in the honor of S. Gregorie,
pag. 170.

Of Altars see more in *Monasteries and Churches*.

Contrarie, Protestants errect none after the example of
of so great a Saint, but put all Altars downe to the verie
ground, and burne and abuse all holie reliques?

Of the great pietie of S. Aydan, and of the Almes he
bestowed on the poore, pag. 240.

How Kinge Oswald, gaue a dish of siluer, fild with
the best dainties vpon his table, to the poore, pag. 243.

How bishop Aydan gaue his horse, all richly trap-
ped as he was, to a poore man, pag. 240.

The greate charitie and almes of bishopp Iohn,
pag. 410.

How one which had beene starke dead, returning
to life, distributed all his goods into three partes, one
to his wife, one to his children, and the third to the
poore, pag. 439.

S. Gregorie our Apostle, a great almes man, pag.
159

S. Alban the first martyr of England, pag. 85.

An army of infidels put to flight, at the Christians
singing Alleluia, pag. 112.

Anchorets, see S. Gubert.

Apostacie from the faith, punished from heauen,
Austeritie, pag. 130.

The great austeritie of the Scottishe monkes, which
first gouerned the Englishe church, pag. 307.

Austeritie, see more in *Fastinge*.

Alban.

Alleluia.

Anchorets.

Apostacie.

Austeritie.

B. Pall.

A Table.

B.

Palladius sent to be the first bishop of the Scottes, Bishops
by Celestinus pope of Rome, pag. 98.

How bishops are to be created, pag. 128.

S. Gregorie bishop ouer the whole worlde, and our
Apostle, pag. 153.

Mellitus the first bishop of London, ordained bis-
hop by S. Augustin, pag. 169.

Authoritie receiued by Mellitus from the high
bishop of Rome Boniface, to make bishops, pag.
173.

Iustus the first bishop of Rochester, pag. 170.

The first bishop of Lincolne, pag. 355.

Wilbrood an English man, the first, Archbishop of
Ultaist in Frisland, pag. 438.

S. Augustine our Apostle, ordaineth bishops by the
appointment of pope Gregorie, pag. 148.

Bishops, see in *Consecration*.

The popes at the first conuersion of our contry, haueing
power to create bishops, to send them to vs, and to give
them power to create others, which nether kinge nor queene
attempted to doe, how cometh it to passe, that this power is
now denied them; that some Protestant Kinges and Queenes
doe take it upon them; and that all Puritans oppose the
same in Popes or Princes?

Blessing by a bishop, pag. 268.

Blessing asked of religious men, pag. 308.

Bishop Chad giueth his blessing, pag. 250.

Bishop Aedilwald giueth his blessing, pag. 409.

Blessing with the signe of the Croffe, pag. 382.

S. Iohn of Beuerlake, cured a dumbe man, by ble-
sing him, pag. 410.

Blessing see more in *Holy Water*, and *Miracles* and
Croffe.

This so ancient a custome, and so approued by God him-
selfe, aske our late pretended bishops why they haue ba-
nished out of England.

The conuersion of the Brittans to the faith of Christ, Brittans.
pag. 82.

Riot and euill life, the Brittans destruction, pag. 10.
Why

Blessing.

A Table.

Why the old Brittans, became weake and open to forraine invasions, pag. 94.

The situation and description of Britannie, pag. 74.

How Cesar conquered Brittanny, pag. 79.

Ciuill warres amongst the old Brittans, pag. 115.

The first spoiling of Britannie by Englishmen, pag. 104.

Beuerlake. The life of S. Iohn of Beuerlake, pag. 436.

C.

Conuer- sions.

The Brittans conuerted to the faith, together with king Lucius their kinge, by order from Pope Elutherius, the yeare of Christ 156. pag. 84.

How S. Gregorie the pope, sent S. Augustine to convert England, pag. 116.

How he preached first to Ethelbert kinge of Kent, and conuerted him, pag. 119. 122.

The occasion which moued S. Gregorie to send preachers vnto our contrie to conuert it pag. 162.

A strange vision, by the which kinge Edwine was conuerted to the faith by the assistance of bishop Paulinus, pag. 199.

The Pictes or redshankes, conuerted to the faith by Abbat Colman. who came out of Ireland, pag. 237.

The contries of Suffolke and Norfolke, conuerted to the faith by bishop Felix, pag. 223.

Lincolneshire conuerted to the faith by bishop Paulinus, pag. 214.

The Isle of Lindisfarne, conuerted to the faith by bishop Aydan, pag. 235.

The dioces of Salisburie, Exceter, Bathe and Welles, and Hampshire, conuerted to the faith by Berinus and his companions, pag. 245.

The conuersion of Lichefielde and Worcester by Cedda, Adda, Betti, and Diuna, pag. 283.

The conuersion of Sussex, By bishop Wilfride, pag. 356.

Columba first preached the faith to the Pictes, pag. 430.

Friseland conuerted to the faith by bishop Wilbroad, pag. 433.

A Table.

Constrarie, Our Protestant cleargie send none at all, but some idle fellowes only gue of their owne braine. 2. None but base fellowes are employed in this busines, where these were all holy men, and honorable bishops. 3. They never wrought any least miracle to grace their gospell: most of these in planting our faith, assured their doctrine by diuine miracles. 4. Lastly, they labor not to conuert idolatres, as these did, but to pervert Christians, which they did not.

Churches built in Britannie, and holy dayes kept Churches in honor of martyrs, aboue twelue hundred yeares agoe, pag. 90.

An ancient church found built in Canterbury in honor of S. Martin, before S. Augustine came thither to conuert our contrie, pag. 122.

S. Pauls church in London built by kinge Ethelbert kinge of Kent, and S. Andrewes in Rochester, pag. 169. & 170.

Pope Boniface the fourth pope after S. Gregorie, obtained a temple of the Emperour Phocas for the Christians called Pantheon, or the temple of all the goddes: out of which excluding the diuels, he made thereof a church in the honor of our Lady, and of all the martyrs, pag. 174.

King Egbalde built a chappell to the honor of our blessed Lady, within the monasterie of S. Peter, pag. 180.

Another built also in her honor, pag. 290.

Another in honor of S. Peter the Apostle, pag. 266.

Naithan kinge of the Pictes, builded a church dedicated to S. Peter the chiefe of the Apostles, pag. 478.

Churches, see Monasteries.

Constrarie, Protestants haue pull downe thousands, nor built one. Nor dedicated any vnto the Saintes. Many that they yet let stand, they haue conuerted into barnes, stables, and houses to harbour their wifes and children.

Consecration of the B. Sacrament, pag. 90.

Consecration of bishops, with a number of bishops, sion, pag. 313. & 397.

Vow and monasticall habit, by the consecration of bishops, pag. 317.

Constitutions from Rome touching the cleargie, Confis-
tions, pag. 218. & 220.

Con-

A Table.

Confessio. Confession of secret sinnes vnto a Priest, and penance enioyne, pag. 383.
Confession and penance, pag. 448.
Contrary, Protestants deny the one, nor will at all endure the other.

Crosse. S. Augustine sent to preach and conuert the English, came before the kinge with a Crosse of siluer, and the image of our Sauiour borne before him, pag. 121.

Kinge Edwine caused to be made a great goulden Crosse, and a golden chalice consecrated for the ministerie of the Altar, pag. 227.

King Oswald set vp a Crosse with his owne handes, wherat many miracles were after wrought, pag. 132.

A broken arme made sound and whole, by the mosse of the same Crosse, pag. 234.

A Crosse of gould sent from Rome to King Osuuius lady, having in it a nayle, taken out of the chaines of S. Peter and S. Paul, pag. 317.

Blessing with the signe of the Crosse, pag. 382.

Bishop Iohn cured a dumbe man, by blessing him with the signe of the Crosse, pag. 410.

Contrary, 1. Protestants pull them downe. 2. If they be of siluer or gould, they melt and deface them. 3. They imprison and punishe those which for pietie weare them.

Councells. The ffe generall Councells, received by the comon consent of the Church of England, pag. 368.

The places of Christes nativitie, passion and resurrection, described as they were a thousand yeares past, pag. 456.

The life of S. Cutbert being yet a Monke, pag. 391. His life when heliued as an Anchoret, pag. 394. Miracles done after his death. ibid.

Cedwall. King Cedwall was baptised, & buried at Rome, pag. 423.

D.

Dedication of Churches in honor of Saintes, pag. 416. 417. 539.

Memorie of soules departed, pag. 170.

Dirges ouer night, and Masses in the morninge for the dead, pag. 233.

Prayer

A Table.

Prayer for the dead. pag. 265. & 294.

Prooife of Purgatorie, pag. 367.

One starke dead for a time, returned to liue againe on earth, pag. 438.

Masse and prayers for the departed, pag. 453.

Contrary, Protestants deny this doctrine of purgatorie, so ancient, and so profitable to soules departed, and haue purged the Church of all the revenues which many deuout soules had left behinde them to be paid for.

Diuellis expelled, see Reliques, pag. 257. 258.

E.

The first arriuall of Englishmen in Britannie, parrot English.

The first spoylling of Britannie by Englishmen, pag. men. 103.

The first Christning of Englishmen in Canterbury, pag. 122.

An Epitath vpon S. Augustin, pag. 170.

Eremits, pag. 281.

Edwin the first kinge of the North, brought to the Edwin, faith by a vision, pag. 198.

Epitath.
Eremites.

F.

The fortie dayes of Lent fasted, at the time the Sa- Fast. xons came first into Britannie, pag. 111.

Wensdayes and Fridayes fasted, till three a clock in the after noone, pag. 241.

Fast of Lent commanded to be kept, pag. 248.

Fasting in Lent vntill the euening: and holy places consecrated to God by fastinge, pag. 289.

One meale a day in lent, with other rigorous and austere fasting, pag. 311. 312.

Fasting against the plague, pag. 360.

The great fasting and austerie of Queene Edilride, pag. 357.

The rigorous fasting of Adaman a Scot, pag. 402.

The holy Monke Hengils, fed his old impotet body with browne bread and cold running water, pag. 446.

Contrarie, Protestants account all these holy penances, for superstitious, fast Christmas day, and lent a like, pleade for nothing more then their belies, wherinto whatesoever entred, deth no way pollute or defile the soule.

G. OF

A Table.

Gregorie.	G Of the life, learninge, and death of S. Gregorie our Apostle, pag. 153.
Herefie.	H The Arian heresie in Brittannie, pag. 90. The Pellanian heresie in Brittannie, pag. 92. The Pellanian heresie banished out of Brittannie by S. German, pag. 113. S. Gregorie suppresseth an heresie rising in Constanti- nople, pag. 157. Heretiques confuted by Catholiques in open dispu- tation, pag. 107. The heresie of the Monotholites condéned, pag. 467. The extirpation of heresie by the councell of for- raine bishops, pag. 105. Heretiques bannished the countrie, doe set it in peace, pag. 115. Heresie, see in Renoule.
Humilitie.	Of the wonderfull humilitie of kinge Osuuius, falling downe at the feete of bishop Aydan, who had giuen a- way the kinges owne horse vnto a beggar, pag. 286. The great humilitie of kinge Oswin, pag. 287. The humilitie of Theodore primat of England, in lifting upp bishop Chad on horsback with his owne handes, pag. 327. The great humilitie and pietie of bishop Iohn, ex- tended to a beggar and Lazar, pag. 411. The virtuous life of Hilda, a learned and most fa- mous Abbesse.
Idols.	I. The first throwing downe of Idols in England, p. 78 Bishop Coyfy, an idolatrous bishop, the first man who with his owne handes profaned the Altars, and destroyed the Temples of the idols, in the contrie of Northumberland, pag. 208. A description of Ireland, pag. 78.
Ireland.	L. A letter of S. Gregorie vnto S. Aug. exhorting him to goe forward in the worke of our conuersion, pag. 117. Another letter of his to the bishop of Arles, fauou- rably to entertaine S. Aug. going to Brittannie, pag. 118. Another by him to the same, pag. 141.
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S. Aug. writeth to S. Greg. for his councell in cer- taine incident cases, and receiueth answer, pag. 145.	Lincolne.
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A letter of Pope Boniface, to Iustus, Mellitus suc- cessor, pag. 181.	
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A letter of Pope Honoriu to king Edwine, pag. 210.	
A letter of Pope Honoriu, to Honoriu bishop of Canterburie, pag. 219.	
Letters of Pope Iohn, to the bishops of Scotland, for the keepeing of Easter, pag. 222.	
The first bishop of Lincolne, pag. 355.	
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S. Aug. our Apostle, said Mass, pag. 121.	Mass.
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A Table.

S. Cutberts deuotion at Masse time, pag. 398.
Contrarie, Protestants doe hate the Masse and mulct the bearers at a hundred markes. Nor ever did their Communion, which they so much commend, Worke miracle as the Masse hath done.

Miracles.

Miracles wrought by S. Alban at his martyrdome, pag. 87. 88.

S. German quenched a great fire thorough his prayer, pag. 109.

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By the prayer of Paulinus, king Edwine was cured of a deadly wound, pag. 189.

Miracles wrought by the chippes cut frō the Crosse, which B. kinge Oswald set vp with his owne handes, pag. 232. & 234.

Kinge Oswalds armes and handes, miraculously preserved from corruption, pag. 224.

Miracles wrought at the body of the B. Virgin, and Abbessie Hartongath, king Earconberts daughter, pag. 248.

Edilburghes body found vncorrupted seauen yeares after it was dead, pag. 251.

Of a number of miracles wrought at the place where Kinge Oswald was slaine, pag. 252.

How the dust of the place, preuailed against fire, pag. 254.

The very earth it selfe which received the water that washed the bones and reliques of S. Oswald, had power to drive diuels out of the bodies of the possessed, pag. 257.

A tempest at sea, ceased by holy oyle, pag. 268.

A greuous fire ceased by the prayers of Saint Aydan, pag. 269. 270.

Chippes cut from a post wherto he leaned when he dyed, wrought miracles, pag. 272.

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Miracles done at the tombe of S. Chad, pag. 334.

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An Earles wife starke blinde, received her sight at the monasterie at Berching, pag. 350.

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The first christning in Susflex miraculous, pag. 358.

Miracles wrought in the monasterie of Selice in Sussex, pag. 359.

Queene Ecfrides flesh, miraculously preserued from rotting after her death, pag. 357.

Queene Edilfride having bene dead sixteene yearesh, her body was found as whole from corruption, as it had bene buried but the same day, pag. 359.

Also many miracles were wrought at her tombe, pag. 360.

How the fetters of a certaine prisoner were loosed miraculously, as oft Masse was said for him, pag. 366.

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How S. Cutbert by prayer, brought forth water out of a stonnis ground, and also wrought other miracles, pag. 394.

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How Ædilward S. Cutberts successor, alaid by prayere a great tempest in the sea, pag. 408.

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A FORTRESSE OF THE FAITH

FIRST PLANTED AMONG VS
ENGLISHMEN, AND CONTINUE
D HITHERTO IN THE VNIIVERSAL
CHURCH OF CHRIST.

THE FAITH OF WHICK TIME
Protestants call, Papistry.

By THOMAS STAPLETON
Doctor in Divinitie.

Melius erat illis non agnoscere viam iustitiae, quam posse
agnoscendum reverum consciens ab eis quod illis
tradiditum est sancte mandata. 2. Petr. 2.

It were better for them never to know the way
of rightcousnesse, then after the acknow-
ledging thereof, to renolte backe from the
holy commandement deliuerned vnto them.



At S. OMERS,
For JOHN HEIGHAM:
With permissiones Anno 1625.